CONFIDENTIAL.] [No. 38 of 1909.

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 18th September 1909.

CONTENTS.

PAGE.

I.—FOREIGN POLITICS.

The *Pioneer* on the need of the Persian army ... 1301
Capture of Rahim Khan by the Russians ... *ib.*
Free arms in Afghanistan ... ... *ib.*
The Transvaal Indians ... ... *ib.*

II.—HOME ADMINISTRATION.

(*a*)—*Police*—

The new Police Administration Report ... 1301
The Police Administration Report for 1908-1909 ... 1302
The Police Administration Report for 1908 .. 1303
The Government and the Police ... ... *ib.*
The Police Administration Report ... ... *ib.*
The Annual Report on Police Administration in Eastern Bengal ... ... *ib.*
The Lieutenant-Governor of Eastern Bengal and Assam on the shortcomings of the Police ... *ib.*
Alleged defilement of Hindu temples at Jagatdal... 1304
Allegations against a Tea Planter ... ... *ib.*

(*b*)—*Working of the Courts*—

Vagaries of a Magistrate 1304
The Sylhet outrage case ... . *ib.*
A rape case in Sylhet ... ... *ib.*
Dilkush outrage case 1305
The Press Declaration Form ... ... *ib.*
The injustice to the prisoners in the Alipore Bomb Conspiracy case ... ... *ib.*

(*c*)—*Jails*—

"The Jail experiences of Santosh" 1305

(*d*)—*Education*—

Mr. Preston, the Inspector of Schools, Patna ... 1308
The *Puja* vacation for the Presidency College students ... ... *ib.*
Juvenile smoking ... ... *ib.*
Primary education in Bengal ... ... *ib.*

(*e*)—*Local Self-Government and Municipal Administration*—

Adulteration of mustard oil in Calcutta ... 1308
Adulteration of mustard oil in Calcutta ... 1309
Beri-Beri in Calcutta ... ... *ib.*
Extortions of the ferry farmers ... ... *ib.*
A Lighting Inspector for the Howrah Municipality on high pay ... ... *ib.*

PAGE.

(*f*)—*Questions affecting the land*—

The settlement operations in Midnapore ... 1309
The status of *bhagchasis* in Midnapore ... *ib.*

(*g*)—*Railways and Communications, including Canals and Irrigation*—

A Railway accident 1310
Floods in the Hooghly district ... ... *ib.*
Heavy floods in the Damodar river ... ... *ib.*
Heavy floods in the Damodar ... ... *ib.*
Heavy floods in the Ghatal Subdivision ... *ib.*
Ibid ... ... *ib.*
The Damodar floods ... ... *ib.*
Floods in Bengal 1311
Ibid ... ... *ib.*
Repairs necessary to the *bund* on the Ajay river ... *ib.*

(*h*)—*General*—

Muhammadan interest in the administrative reforms 1311
The Reforms 1312
Ibid ... ... *ib.*
The Dravids of Madras on separate election ... *ib.*
The deportations ... ... *ib.*
"The duties of the ruler and the ruled" ... 1313
The Midnapore affairs ... ... *ib.*
The Sheriff of Bombay and the local Governor ... 1314
His Excellency Sir O'Moore Creagh... ... *ib.*
Mr. Gourlay's report on the Bettiah disturbances... *ib.*
The indigo riots ... ... *ib.*
The grievances of the Telegraphists ... ... *ib.*
Government fighting against malaria ... ... *ib.*

III.—LEGISLATION.

The law of confessions 1314

IV.—NATIVE STATES.

Free Primary education in Patiala State ... 1315
The Scindhia's loyalty ... ... *ib.*
A request to the Gaekwar ... ... *ib.*

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

Nil.

VI.—MISCELLANEOUS.

"What do you want?" 1315
The Hooghly Conference 1317
The Hooghly Provincial Conference ... ... *ib.*

VI.—Miscellaneous—*concluded.*	Page.
Criticism of the Presidential address delivered in the Hooghly Provincial Conference ...	1318
Bengal Provincial Conference ...	*ib.*
The Bengal Provincial Conference ...	1319
Mr. Arabinda Ghosh condemned ...	*ib.*
Union of Moderates and Extremists ...	*ib.*
Timid conduct of the Lahore Conference ...	1320
A Congress in London ...	*ib.*
European blow with the fist *versus* the *Swadeshi* slap ...	*ib.*
Extended sale of *bilati* piece-goods among Bengalis ...	1321
Swadeshi song ...	*ib.*
The real need of India ...	*ib.*
Crying for *swaraj* a folly ...	1322
Hindus and Musalmans ...	*ib.*
A *lathial* regiment for Bengal ...	*ib.*
Hindi in National institutions ...	*ib.*
Absolute rule approved ...	1323
Renunciation ...	*ib.*
The Kali era ...	*ib.*
The *Janmashtami* holiday ...	1325
A Poem ...	*ib.*
Slaughter of kine on the *Janmashtami* ...	*ib.*
The alleged attempted assault on Messrs. A. and J. Chaudhuri... ...	*ib.*
Unruly Highlanders at the Chinsura Railway Station ...	1326
Mr. O'Donnell and the deportations ...	*ib.*
Matwalis and wakf property ...	*ib.*
General Botha declines a title ...	*ib.*
The Alipore Bomb Appeal case in the High Court ...	*ib.*
The European and Anglo-Indian Defence Association and house-rents in Calcutta ...	*ib.*
Buddha relics ...	1327
Mr. Lynch in Parliament ...	*ib.*

Uriya Papers.	Page.
The state of the Balangir High English School in Patna not satisfactory ...	1327
An illegality of the Balasore Municipality exposed	*ib.*
The policy of paying respect to public opinion highly spoken of ...	*ib.*
The condition of roads in the Balasore Municipality	*ib.*
Simultaneous Civil Service Examination in India and England approved ...	1328
The question of disposing of the holy remains of Buddha found near Peshawar ...	*ib.*
The Talcher Brahmins on the path of social, educational and religious reform ...	*ib.*
A proposal for a motor-car service between Sambalpore and Cuttack ...	*ib.*
A proposal to reduce a rate of fine in connection with the Jajpur High English School ...	*ib.*
Division of the Indian Army on a racial basis approved ...	*ib.*
Circulation of counterfeit coins in the bazars a source of trouble to innocent persons ...	1329
Bengali and Uriya passengers at loggerheads in railway carriages ...	*ib.*
A liberal financial policy recommended for adoption by Government in connection with its dealing with the Ravenshaw Girls' School ...	*ib.*
Members of the Cuttack Suddar Local Board swayed by party feeling in the election of their Chairman and Vice-Chairman ...	*ib.*
Unjust detention of Uriya pilgrims near Godavari	*ib.*
A boat overturned in the Baradia river ...	*ib.*
A meeting to found a public library in Puri ...	1330
Sanitation of the Talcher town improved ...	*ib.*
Food-stuffs in Talcher ...	*ib.*
Small-pox in Kendrapara ...	*ib.*
An anniversary meeting of the Central Utkal Young Men's Association ...	*ib.*
The celebration of the *Jhulan* festival in Cuttack...	*ib.*

LIST OF NEWSPAPERS.

[As it stood on the 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	BENGALI.				
1	"Anusilan"	Calcutta	Weekly ...	.....	1,000
2	"Bangabandhu" ...	Ditto	Do. ...	Barendro Lall Mukerjee, age 27, Hindu	500
3	"Bangabhumi" ...	Ditto	Do. ...	Gets contributions from different writers.	
4	"Bangaratna" ...	Ranaghat ...	Do. ...	Kanai Lal Das, age 25, Karmokar	100
5	"Bangavasi"	Calcutta	Do. ...	Behari Lal Sarkar, age 52, Kayastha; Hari Mohan Mukerji, age 41, Brahmin; and Durga Das Lahiri.	15,000
6	"Bankura Darpan" ...	Bankura	Do. ...	Biswanath Mukerji, B.L.	713
7	"Basumati"	Calcutta	Do. ...	Radhika Prosad Ghose, age 37, Hindu	13,000
8	"Bharat Chitra" ...	Ditto	Do. ...	... ..	
9	"Birbhum Hitaishi" ...	Suri	Do. ...	Rajranjan Sen, age 34, Baidya ...	300
10	"Birbhum Varta" ...	Do.	Do. ..	Debendra Nath Chakravarti, age 36, Brahmin.	800
11	"Burdwan Sanjivani" ...	Burdwan	Do. ...	Prabodhananda Sarkar	950
12	"Chinsura Vartavaha" ...	Chinsura	Do. ...	Dinanath Mukerji, age 42, Brahmin ...	650
13	"Daily Hitavadi" ...	Calcutta	Daily ...	.....	
14	"Dainik Chandrika" ...	Ditto	Do. ...	Hari Dass Dutt, age 37, Kayastha ...	200
15	"Dharma-o-Karma" ...	Ditto	Monthly ...	.....	
16	"Education Gazette" ...	Chinsura	Weekly ...	Shibnath Bannerji, M.A., B.L.	1,500
17	"Ekata"	Calcutta	Do. ...	Hari Dhan Kundu (Principal contributor), caste *Teli*, age 34 years, Fashitola, Howrah.	1,300
18	"Hitavadi"	Ditto	Do. ...	Panch Kowri Banerji, Jaladhar Sen, age 46, Hindu; and Jogendra Kumar Chatterjee of Chandragore, and Manindranath Bose of Chitta.	30,000
19	"Hindusthan"	Ditto	Do. ...	Hari Das Dutt, age 37, Kayastha ...	1,000
20	"Howrah Hitaishi" ...	Howrah	Do. ...	Gishpaty Kabyatirtha, age 36, Kayastha.	3,500
21	"Jagaran"	Bagerhat ...	Do. ...	Behari Lal Roy, age 45, Kayastha; Beni Madhab Ganguly, age 35, Brahmin; and Monmotha Nath Roy, age 32, Brahmin.	600
22	"Jasohar"	Jessore	Do. ...	Ananda Mohan Chaudhury, age 34, Kayastha	500
23	"Kalyani"	Magura	Do. ...	Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
24	"Khulnavasi"	Khulna	Do. ...	Gopal Chandra Mukerjee, age 50, Brahmin.	300
25	"Manbhum"	Purulia	Do. ...	Bagola Chandra Ghosh, age 36, Kayastha.	300
26	"Matribhumi"	Chandernagore ...	Do. ...	Surendra Nath Sen, age 32, Hindu ...	500
27	"Mihir-o-Sudhakar" ...	Calcutta	Do. ...	Sayyid Osman of Basirhat, age 35; and Maulvi Reyazuddin Ahmad of Kareya.	4,000
28	"Murshidabad Hitaishi" ...	Saidabad	Do. ...	Bonwari Lal Goswami, age 44, Brahmin.	100
29	"Nadia"	Krishnagar ...	Do. ...	Susil Kumar Maitra, age 28, Brahmin.	800
30	"Navajivani-o-Swadeshi Christian."	Calcutta	Tri-Weekly ...	Revd. Lall Behari Shah, age 50, Native Christian.	300
31	"Nayak"	Ditto	Daily and Bi-Weekly.	.....	500
32	"Nihar"	Contai	Weekly ...	Madhu Sudhan Jana, age 49	200
33	"Nivedan"	Calcutta	Do. ...		
34	"Pallivarta"	Bongong	Do. ...	Charu Ch. Roy, age 35, Kayastha ...	400
35	"Pallivasi"	Kalna	Do. ...	Sosi Bhusan Banerji, age 42, Brahmin	600
36	"Prachar"	Calcutta	Monthly ...		
37	"Prasun"	Katwa	Weekly ...	Purna Chandra Chatterji, age 43; and Banku Behari Ghose, age 38, Goala.	500
38	"Pratikar"	Berhampore ...	Do. ...	Kamakhya Prosad Ganguli, age 90, Brahmin.	100
39	"Prava"	Calcutta	Do. ...	Mahendra Nath Chakravarti, age 39, Brahmin.	300
40	"Prabhat"	Ditto	Do. ...	Sailendra Nath Chatterjee, age 26, Brahmin.	300
41	"Purulia Darpan" ...	Purulia	Do. ...	Amulya Ratan Chatterjee, age 37, Brahmin.	300
42	"Ratnakar"	Asansol	Do. ...	Rakhal Chandra Chakravarti, age 26, Brahmin; and Gopal Chandra Mittra, age 26, Kayastha.	500
43	"Samaj Darpan" ...	Salkia	Do. ...	Satya Charan Banerjee, age 28, Brahmin.	1,300
44	"Samay"	Calcutta	Do. ...	Ganendra Nath Das, age 54, Brahmin	300
45	"Sanmilani"	Serampore ...	Do. ...		

LIST OF NEWSPAPERS—*concluded.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	BENGALI—*concld.*				
46	"Samvad Purnachandrodaya"	Calcutta	Daily ...	Purna Chandra Ghattak, age 45, Brahmin.	50
47	"Sanjivani"	Ditto	Weekly ...	Shiva Nath Sastri and Ramananda Chatterjee.	7,000
48	"Sevika"	Diamond Harbour ...	Monthly ...	.....	
49	"Soltan"	Calcutta	Weekly ...	Moulvi Muhammad Monirazzam of Chittagong.	1,500
50	"Sonar Bharat" ...	Howrah	Do. ...	Baikunta Das Gupta, age 35, Baidya	3,000
51	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta	Do. ...	Rasik Mohan Chakravarti, age 37, Brahmin.	2,000
52	"Swadesh"	Ditto	Do. ...	S. C. Lahiri, Pat. Lovett and Pundit Baijnath Bidyanidhi.	500
53	"Tamalika"	Tamluk	Do. ...	Sita Nath Mondal, age 26, Hindu ...	900
54	"Twenty-four Parganas Vartavaha."	Bhawanipur ...	Do. ...	Hem Chandra Nag, age 26, Kayastha	500
	HINDI.				
55	"Bharat Mitra" ...	Calcutta	Weekly ...	Mahabir Prosad, age 35, Vaisya; and Amrito Lal Chakravarti, age 46, Brahmin.	3,200
56	"Bihar Bandhu" ...	Bankipore ...	Do. ...	Nanda Kumar Sharma, age 35, Kayastha.	500
57	"Bir Bharat"	Calcutta	Do. ...	Prantosh Dutta, age 35, Kayastha ...	500
58	"Ghar Bandhu" ...	Ranchi	Fortnightly ...	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
59	"Gyanoday"	Calcutta	Monthly ...	.....	
60	"Jain Gajat"	Arrah	Weekly ...	Printed and Published in the United Provinces.	
61	"Jain Pataka"	Calcutta	Monthly ...	.....	
62	"Hindi Bangavasi" ...	Ditto	Weekly ...	Hari Kisson Joahar, age 30, Khettri	4,000
63	"Hitavarta"	Ditto	Do. ...	Rao Purandkar, age 29, Mahratta Brahmin.	3,000
64	"Lakshmi Upadesh Lahri"	Gaya	Monthly ...	.....	
65	"Marwari"	Calcutta	Do. ...	R. K. Tebrevala, age 34, Hindu Agarwalla.	500
66	"Marwari Bandhu" ...	Ditto	Weekly ...	.....	
67	"Narsingha"	Ditto	Monthly ...	.....	
68	"Siksha"	Bankipore ...	Weekly ...	Gohkaran Singh, age 38, Babhan ...	255
	PERSIAN.				
69	"Roznama-i-Mukaddas-Hablul Matin"	Calcutta	Weekly ...	Syed Jalaluddin Alq Husaini, Muhammadan.	
	URDU.				
70	"Ayini-i-chatar Gupt" ...	Bankipore ...	Weekly ...	.....	
71	"Al Panch"	Ditto	Do. ...	.....	
72	"Bihar Gazette" ...	Ditto	Do. ...	Muhammad Murad Ali Khan, age 42,	250
73	"Dar-us Sultanat" ...	Calcutta	Do. ...	Quazi Abdul Latif, age 35, Muhammadan.	200
74	"Khawah Mokhab Panch"	Gaya	Do. ...	.....	
	URIYA.				
75	"Garjatbasini"... ...	Talcher	Weekly ...	Bhagi Ruth Misra, age 40, Brahmin.	
76	"Manorama"	Baripada	Do. ...	...	
77	"Nilachal Samachar" ...	Puri	Do. ...	Baidya Nath Singh, age 31, Punjabi	600
78	"Sambalpur Hitaishini" ...	Bamra	Do. ...	Dinabandhu Padhan.	
79	"Samvad Vahika" ...	Balasore	Do. ...	Harish Chandra Sarkar, age 52, Sadgop.	500
80	"Uriya and Navasamvad" ...	Cuttack	Do. ...	Ram Tarak Sen, age 47, Tamuli ...	700
81	"Utkal Darpan" ...	Sambalpur ...	Do. ...	.....	
82	"Utkal Dipika" ...	Cuttack	Do. ...	Gauri Sankar Roy, age 75	800
83	"Utkal Sakti" ...	Calcutta	Do. ...	.....	
84	"Utkal Varta" ...	Ditto	Do. ...	Moni Lall Moherana, age 45, Hindu Karmokar.	500

Additions to, and alterations in, the list of Vernacular Newspapers.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	Bengali.				
5A	"Bangla"	Santipur	Weekly ...	.....	.....
14A	"Dharma"	Calcutta	Do. ...	Aravinda Ghosh	.....
26A	"Medini Bandhav" ...	Midnapore ...	Do. ...	.....	.....
23A	"Karmayogin"	Calcutta	Do. ...	.....	.....
	Hindi.				
54A	"Bharat Bandhu" ...	Calcutta	Weekly ...	.....	.....
68A	"Tirhut Samachar" ...	Muzaffarpur ...	Do. ...	Jaganand Kumar	.....
68B	"Sri Sanatan Dharm" ...	.....	.....	.....	.....
	Urdu.				
74A	"Najmul Akhbar" ...	Calcutta	Weekly ...	S. M. Nazim Husain	.....
74B	"Star of India" ...	Arrah	Do. ...	Zahurul Haque	.....
	Bengali.				
47	"Sandhya"	Calcutta	Weekly ...	Ceased to exist	.....

I.—Foreign Politics.

In giving a translation of an article in the *Pioneer* dwelling on the necessity of equipping the present Persian army with new arms and entrusting the charge of training it to a few English as well as Indian officers, so that it may be in a position to put down the Baluchis and extirpate the robbers infesting Kirman and its highways in South-East Persia, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 6th September observes :— NAMAI MUQADDAS HABLUL MATIN, Sept. 6th, 1909.

The *Pioneer* on the need of the Persian army.

The *Pioneer* has sought the remedy for his own disease in advising the Persians to entertain the services of the English officers for the organisation of the Persian army. To-day, the English and the Russians are earnestly bent on giving effect to the plan embodied in their Convention. Their solicitude for the welfare of Persia is but a stroke of diplomacy. The Persians are fully aware of it and have a vivid recollection of the harm done to them by Colonel Liakhoff. The British movements in South and South-East Persia have been adopted as a reasonable excuse by the Russians for staying their forces in the North and North-West Persia.

2. Referring to Reuter's telegram that the Russian guards have captured Rahim Khan for his having taken part in the fight at Tabriz, the *Namai Muqaddas Hublul Matin* [Calcutta] of the 6th September observes :— NAMAI MUQADDAS HABLUL MATIN, Sept. 6th, 1909.

Capture of Rahim Khan by the Russians.

The imputation of the Russian papers against Suttar Khan's cavalry for (disturbances) between Jalafa and Tabriz has proved false now that Rahim Khan's cavalry has been held responsible for them. We believe that the Russian papers had wilfully perverted the truth for saving the life of Rahim Khan. It is sure that the new Persian *regimé* will take over Rahim Khan from the Russians and mete out due punishment to him after trial.

3. Referring to the Amir of Kabul's recent orders granting permission to all well-to-do Hindus and Muhammadans in Afghanistan to keep arms, the *Hindi Bangavasi* [Calcutta] of the 13th September asks if the Government of this country cannot reduce the rigours of the Arms Act even to some extent. HINDI BANGAVASI, Sept. 13th, 1909.

Free arms in Afghanistan.

4. The *Hitvarta* [Calcutta] of the 9th September continues its article "Indians in foreign land" (*vide* paragraph 7 of the last week's report), in which it gives an account of the Indians in the Transvaal after the conclusion of the Boer War. HITVARTA, Sept. 9th, 1909.

The Transvaal Indians.

II.—Home Administration.

(*a*)—*Police.*

5. The *Nayak* [Calcutta] of the 10th September writes :— NAYAK, Sept. 10th, 19(

The new Police Administration Report.

We said something very briefly regarding the Administration Report of the Bengal Police yesterday. We shall speak at some more length to-day. In this report, in the section headed "Political Crime", a good many old unpleasant incidents have been recalled, and the *Englishman* in reproducing them has used (literally, used as a trap) the heading "Political crime in Bengal: a startling record." Perusing this section, we infer that there is no second creature more reckless and shameless than he who was entrusted with the writing of this report. Moreover this writer, in the report he has written, has distinctly committed contempt of court.

In this report it has been distinctly written "from the plans and documents found in Muraripukur Garden, it appears that one branch of the organisation was to devote itself to dacoity." Whether the documents and plans which the Police allege were found at Muraripukur Garden were really at that garden, or whether, in order to facilitate the case, they came and got mixed up with the things found at that garden, is still to be adjudicated by the Courts. It has been most improper for the writer of the report to say anything at all

about this matter which is *sub judice*. As the Police declare that all those things and documents were found at the Muraripukur Garden, so many people of the country also say that the Police have manufactured all these things. The Courts will decide which party says the truth, and that decision is still impending; what then is the value of the statement of the writer of the report?

The attempt to wreck Sir Andrew Fraser's train, Noren Gossain's murder, the affair relating to Higginbotham of Kushtea, the throwing of the bomb at the Chandernagore Mayor's residence, the Muzaffarpur bombs, the bombs sent to the Krishnagar Judge, the Midnapore conspiracy, the Bighati dacoity, the Morehal dacoity, the bomb throwing (on carriages) on the Eastern Bengal State Railway, and greatest of all, the famous (Muraripukur) bomb affair, have been included in this paragraph entitled "Political crime." In judging of them one by one, in almost every one of them, Police machination is apparent. Then again some (of them) have been proved to be false in the Courts, and some (others) are still *sub judice*. Under the circumstances, it betrays the utmost shamelessness on the part of the authorities of the Police Department to try to take credit to themselves by exaggerating these (incidents) and making them appear in the body of the report. As for the disgraceful doings of the Police which have been revealed in connexion with some of these, had they been (revealed) in any other civilised country, every one of the Police Department, high or law, detective or otherwise, would have been expelled from the country in the utmost disgrace (*lit.*, with heads shaved, and whey poured on them, and to the fanning of the *kula* or winnowing basket). But in this country, far from all this the authorities are profuse (*lit.* having four mouths) in praising the Police. Fie.

In alluding to a dacoity in the Howrah district, it has been written in the report, "the enquiry did not produce any material evidence, but strong suspicion fell on certain local people who are known to be strongly in favour of *swadeshi* and boycott." We did not believe that any man with a sense of responsibility could pen such an impudent, despicable lie. The enquiry did not bring forth any evidence, and yet suspicion fell on men who were at the bottom of the *swadeshi* and boycott movements—there are no reasons (assigned), no arguments—because they are strongly attached to the *swadeshi*-boycott, therefore they incur suspicion.

Throwing blame in this fashion on the patriotic feelings of the people is becoming only to the officials of this country.

Political crime, what is called such, does not exist in this country, will not, and cannot. The entire nature of the people of this country is opposed to crimes of that nature.

Things which are being called political crimes in the Police Report, did not shoot forth even sprouts in this country. It is the Police themselves who have made mountains of mole-hills. There is a saying that if a master directs one to be seized and brought, the servants bring (the man) bound. The Bengal Police is in the like predicament. The spirit of love for one's own nation which has blossomed forth in this country, and the efforts being made for self-reliance (*lit.*, self-settlement) the Police cannot bear to see at all, and that is why, in order to suppress them, the Police has been trying for the past few years to destroy the new force in the country by resort to various forms of oppression, injustice, falsehood, fraud, forgery and trickery. And it is the same Police who now loudly sing the faults of the people of the country, and the Lieutenant-Governor, the arbiter of our destinies, is praising this police!!

Considering the bitter and despicable opinion which the Police authorities have given expression to in the paragraph of the Police Annual Administration Report entitled "Political crime," regarding the respectable classes of the country, and the ardent adherents of *swadeshi*-boycott, it is proper that a strong protest should be made against this report everywhere in this country.

DAILY HITAVADI, Sept. 10th, 1909.

The Police Administration Report for 1908-09.

6. A perusal of the Police Administration Report for 1908, says the *Daily Hitavadi* [Calcutta] of the 10th September, makes one think that Sir Edward Baker is possessed with the Fraserian spirit to some extent. We fail to see the justification of his lamenting the unwillingness

of the people to help and co-operate with the police. The Lieutenant-Governor may, if he chooses, play the ignoramus and say whatever he likes, but does he not know what sort of stuff the Police is made of? Can people dare go near the Police who furnish a proof of the dreadful character of the British *Raj*? So long as the Police do not consider themselves to be the servants of the public, so long will the people keep aloof from the Police.

7. The *Nayak* [Calcutta] of the 9th September writes:—

NAYAK, Sept. 9th, 1909.

The Police Administration Report for 1908.

We do not wish to tax the reader's patience by reproducing in our columns the copious showers of praise which the Lieutenant-Governor of Bengal has poured upon that pet-child of the Executive—the Police. We cannot, however, pass over the Lieutenant-Governor's remarks regarding the unwillingness of the people to help the Police, which His Honour ascribes to a want of public spirit. We may tell His Honour that the people of this country have not yet become so conscience less as to help the Police in affairs like the Barrah Dacoity case, the Midnapur Bomb case, etc.

8. The *Nayak* [Calcutta] of the 10th September sarcastically writes that there is a story in Bengali of a pampered youth who insisted on making his *guru* whom he had offended favour him with the dust of his feet, even though he had to shoe-beat that *guru* to make him show this favour. In a similar spirit Government wants to exact loyalty and co-operation from us by setting the Police on us. Some people blame the Lieutenant-Governor for his recent praise of the Police. But indeed the Police have been of such service, that His Honour, had he been a tall man, would have taken them up in his arms and kissed them. Think of the half-a-dozen fine-arms and the quarter-dozen bombs discovered at the Muraripukar Garden. It is true that the lads themselves pointed out where the things were, but still the Police at least had the trouble in carrying them away. Again though the real offenders concerned in the dacoities which are being committed in different parts of the country are not being caught, still some people are being hauled up, and who could have done that but the Police? It is wrong therefore to be annoyed at the favours lavished on the Police. Do you not see that it is all a counterblast to the judicial condemnation of the force?

NAYAK, Sept 10th, 1909

The Government and the Police.

9. Quoting the sentence "There is a steady and continuous improvement in the efficiency and honesty of the whole force" from the Government Resolution on the Police Administration Report for the last year the *Hindi Bangavasi* [Calcutta] of the 13th September remarks:—Happy would be the day when the people would also praise the Police with Sir Edward Baker.

HINDI BANGAVASI, Sept. 13th, 1909.

The Police Administration Report.

10. Referring to the Annual Report on the Police Administration in Eastern Bengal recently published, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 9th September writes:—

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, Sept. 9th, 1909.

The Annual Report on Police Administration in Eastern Bengal.

A certificate of high priase has been, as usual, granted to the Police. If His Honour had cited some instances of breaches of the peace, we should have been gratified. For, in that case, it would have been made clear that political agitation had not caused breaches of the peace anywhere in the country, and that, on the contrary, these who were charged with keeping the peace, had themselves been guilty of committing breaches of the peace.

11. Referring to the want of detective ability and the employment of questionable means by Police officers in Eastern Bengal, which His Honour the Lieutenant-Governor of Eastern Bengal and Assam mentions in a recent Resolution, the *Bangavasi* [Calcutta] of the 11th September says:—

BANGAVASI, Sept. 11th, 1909.

The Lieutenant-Governor of Eastern Bengal and Assam on the shortcomings of the Police.

As His Honour has openly admitted these shortcomings of the Police, there is hope that steps will soon be taken for Police reform. Will not the same thing be done also in Bengal?

DAILY HITAVADI, Sept. 10th, 1909.

Alleged defilement of Hindu temples at Jagatdal.

12. The following is a full translation of a paragraph which appears in the *Daily Hitavadi* [Calcutta] of the 10th September:—

Interference with the Hindu Religion.—A reporter from Jagatdal in the 24-Parganas has informed (us) that there are on the bank of the Ganges at that place temples dedicated to Siva, founded by the late Fakir Chandra Sen, and a bathing ghat. Nearly a hundred years ago Fakir Chandra was invested by the East India Company with the title of "Dewan." The Goswami Babus, Zemindars of Serampur, of late bought the Zemindary of Jagatdal. They (in their turn) again sold this ghat together with the temples of Siva to a white mercantile company for the purpose of building a Jute factory. On the merchants, who own the factory, proposing to demolish (literally, level to the dust) those temples, the local Hindu inhabitants entered a strong protest, and the demolition of the temples was postponed. About five or six nights ago somebody removed the *Siva Lingas* from the temples and kept them in the Bazar. The present descendants of the Sen family have had the matter properly diarised by the Police. We hear that the Hindu labourers belonging to the Jute mills of Jagatdal, Kankinara, Naihati, etc., have become highly excited over the matter. We request the authorities to turn their attention to this matter from now.

BASUMATI, Sept. 11th, 1909.

Allegations against a Tea Planter.

13. The *Basumati* [Calcutta] of the 11th September reports how last week the European Assistant Manager of the Chandighat Tea estate in Silchar shot a neighbouring coolie woman to death. It appears that he was shooting dogs, but the quarter he chose to take aim in was thickly populated by coolies. Under the circumstances the case, though accidental, arose from a culpable indifference and carelessness. Government should make an enquiry into the matter.

(*b*)—*Working of the Courts.*

BURDWAN SANJIVANI, Sept. 7th, 1909.

Vagaries of a Magistrate.

14. On the authority of the *Desh Sevak* of Sylhet the *Burdwan Sanjivani* [Burdwan] of the 7th September narrates how lately the Subdivisional Magistrate of Karimganj gave the following letter to a tea garden coolie to carry to his manager whom he was afraid to face for fear of chastisement to ask for his wages—

"Write to the Manager to pay the man, also write not to beat him unless necessary."

The paper also points out how sometime ago this same Magistrate wrote as follows in instituting proceedings against one Alimuddin for having brought a malicious suit against a local European Engineer:—

"I know the case under section 211 of the Penal Code would not stand, but my object was to harass the man."

In commetsing on these incidents, the paper remarks that this lamentable travesty of justice will add to the unrest, and the matter demands the notice of the higher authorities.

SAMAY, Sept. 10th, 1909.

The Sylhet outrage case.

15. Referring to the acquittal of the Manager of the Delkush Tea Garden (in Sylhet, who was lately charged with having committed outrage on a cooly girl, the *Samay* [Calcutta] of the 10th September writes:—

The Deputy Commissioner of Cachar who tried the case did not believe the girl to be under twelve years of age, in spite of the evidence of the Civil Surgeon; he was also of opinion that the girl was a consenting party. We have heard that the Deputy Commissioner formed his idea about the girl's age simply by casting a glance at her face. The result of the trial has taken everybody by surprise. Will not the Lieutenant-Governor of Eastern Bengal and Assam call for the papers relating to the case, and see for himself whether justice has really been done or not?

HITAVADI, Sept. 10th, 1909.

A rape case in Sylhet.

16. The *Hitavadi* [Calcutta] of the 10th September draws the attention of Sir L. Hare to the facts of the case of indecent assault brought against a Tea Planter by one Damri Sonar, on behalf of his daughter Gulzari. It appears that against the

evidence of the girl's father and of the Civil Surgeon, and trusting to his own impressions, the Deputy Commissioner held that her age was over 12, and on this ground acquitted the accused.

Dilkush outrage case.

17. The *Bharat Bandhu* [Calcutta] of the 8th September criticises the judgment in the Dilkush (Kachar) outrage case.

BHARAT BANDHU, Sept. 8th, 1909.

The Press declaration form.

18. Speaking of the gradual change in the declaration form to be signed in Court by those who intend to run a new press, the *Hitvarta* [Calcutta] of the 9th September observes that the change is so marked now that a person signing the declaration form has to get himself identified by a Vakil by paying him a fee of Rs. 2; and says it is at a loss to understand what the Government, the Magistrates and the Police mean by the act when they know that Vakils do not mind indentifying a person who pays them their fee, be he quite a stranger to them.

HITVARTA, Sept. 9th, 1909.

The injustice to the prisoners in the Alipore Bomb conspiracy case.

19. The *Daily Hitavadi* [Calcutta] of the 15th September complains of the undue protraction of the Alipore Bomb conspiracy case; and says that the men who were sentenced to undergo rigorous imprisonment by the Sessions Judge of Alipore, should not be made to undergo penal labour until the appeal to the High Court is disposed of. By what law can such a procedure be justified? Those who encourage such barbarous methods, ought to feel ashamed to pride themselves on their high civilisation.

DAILY HITAVADI, Sept. 15th, 1909.

(c)—*Jails.*

"The Jail experiences of Santosh."

20. The *Medini Bandhab* [Midnapore] of the 6th September publishes the following:—

MEDINI BANDHAB, Sept. 6th, 1609.

I cannot describe how I felt when I came to learn from the warder that my father, on hearing that I had made a false confession according to the instructions of the Police, was frantically striking his own head with his hands and was weeping, saying: "He has brought on ruin."

While confined in my solitary cell at night, a fearful darkness enveloping everything around, I asked myself, Why did I sign the false confession, knowing that what Mr. Nelson recorded purporting to be my voluntary confession was totally false? Was it to save my father from the horrors of the Jail? But who is to release him? I cannot believe that he will be released. Whom can I trust? I had not the slightest idea that any Magistrate was capable of doing what Mr. Weston actually did at the time of the confession. What reliance can, therefore, be placed upon his assurances? What else could I do than trust him? I am floating on a shoreless ocean, and am alternately sinking and rising by being struck by the waves. If Mother Kali will take me to the shore, I may be saved; otherwise I shall be swept away to eternity. My anxious thoughts have already become too much for me.

The worries are, no doubt, intolerable; but they are inseparable from me. Some anxiety or other is ever present. They are certainly not going to arrest my reverved mother. I must now see how I can get my father's release. Mr. Weston himself said to me "I will consider about your father's release to-morrow." My father's release to-morrow therefore is certain.

The 30th of July came, and it vanished completely in the womb of infinity. I saw neither the Maulvi nor Lal Mohan; nor did the order of the release of my father come. Just before the evening of the 31st July I received information that the police had searched the house of the late Babu Gangaram Datta and discovered another bomb there, and had arrested eight persons, including Sarada Datta, Barada Datta and others. I knew that this was the poisonous fruit of my false confession. My father was not released still; and in addition I got this piece of sad news; repentance was consuming me.

Two or three days after my confession was recorded, Mr. Maddox, the Commissioner of the Burdwan Division, came and visited my solitary cell on the 1st or the 2nd of August. Next day, at about 4 P.M., Mr. Weston came to

my cell. I was anxious to have an interview with him. He enquired of me: "How are you doing?" I said: "You said that my father would be released on the day next following that on which I would make my confession. You are an experienced and able Magistrate. How is it that your word is not being acted upon? What again do you intend to do respecting myself?"

Mr. Weston said in reply:—

"I would have released your father the next day after you made your confession; but as your father's release on that very day might raise doubts about your confession in the mind of the Judge, I have therefore settled to release him on the 7th August next. Your father, moreover, is not being put to any inconvenience there. Arrangements have been made to provide him with two Burma cheroots, milk and potatoes. And as you have been made King's evidence, your release is certain; you need not be anxious in the least for that."

So saying Mr. Weston proceeded towards my father's cell. On that day Mr. Weston was accompanied by the son-in-law of Syam Babu, the jailor.

After the departure of Mr. Weston from the *fansi-kamra* (the cell for the condemned), a *kala-pagri* (a man with a black *pagri*) came and informed me that Mr. Weston had told my father that my elder brother must first give evidence in favour of Government, and then my father would be released. My father refused to comply with Mr. Weston's request, and told him that he was doing a very wicked act by compelling Santosh to make a false confession, and by confining him unjustly.

The *kala-pagri* told me further: "Babu, you have plunged the knife into your own throat by making the confession through the machination of the Police. Mark, full three-fourths of the prisoners in this Jail confessed falsely through the machinations and the *zulm* of the Police and are undergoing their terms of imprisonment. There is no chance of your safety, and your imprisonment is certain.

Hearing all these from the *kala-pagri*, I gave up all hope of my father's release.

In the morning of the 5th August, Captain Weinman came and took me to the hospital cell. The hospital cell must be considered to be a very heaven compared with the solitary cell. There the prisoners were working, and I could see the faces of human beings. There lemons were seen on lemon trees; *bels* were hanging on *bel* trees; many kinds of flower plants were seen there. Altogether the sight pleased me immensely. As the prisoners in the hospital cell are not worked at night, I slept soundly the whole night.

On the 6th August, as I was going to speak to a respectable prisoner, I saw Captain Weinman and the Jailor Babu near me. The former told the latter something in a whisper, and I was taken back to my old cell which resembled hell.

To-day was the 7th of August, and I eagerly expected my father's release. But far from my father being released, we were not even made to appear in Mr. Nelson's court.

Repeatedly baffled in the expectation of my father's release, I grew anxious to see Mr. Weston. The Maulvi had told me: "Whenever you may wish to see the Magistrate, write to him saying I will make a confession again, and the Magistrate will send for you." Following the Maulvi's instructions, I wrote the following letter to the Magistrate on the 9th August:—

Jail Miscellaneous Form No. 37.

To—The Magistrate,

Midnapore.

Honoured Sir,

The humble petition of Santosh Chandra Das most respectfully sheweth:—

That the petitioner's father is an infirm and old man, aged about sixty-five years. He has defectiveness in both of his eyes; he is also suffering from diabetes and from a severe type of headache. And it is also clear from

the confession of the petitioner that his old father is quite innocent and in no way connected with case.

The date of appearance of the petitioner and his father was fixed on the 7th instant, but they were not brought to the Court on that day. If the petitioner's old father be detained here for any longer period, he may be deprived of his life. Under these circumstances, the petitioner most humbly prays to your honour that your honour will be graciously pleased to do this act of kindness by releasing his father on bail. The petitioner also requests to know the order which your honour be pleased to pass on him after hearing his statement. The petitioner also wishes to make a further statement before your honor. Lastly, the petitioner most humbly begs that the food daily given to him is of the same kind, and the petitioner is gradually decreasing in weight; therefore the petitioner prays that your honour will be kind enough to allow him to take food sent from his home.

I have etc.,
SANTOSH CHANDRA DAS.

The 9th August 1908.

At 1 P.M., on the 12th August, I was asked by Jotish Babu, Assistant Jailor, to follow him to go to the Magistrate. I accompanied the Maulvi and Lal Mohan to the Magistrate's *kuthi* and saw him. I made many entreaties to Mr. Weston to release my father on bail, but to no effect.

Mr. Weston told me: "I would have reased your father on bail; but Mr. K. B. Dutt and Gossain Datta are trying hard to get their brother Madhusudan Datta released on bail. If bail be granted to your father, it cannot be refused to Madhusudan Datta. Your father therefore will have to remain confined for a few days more. Consider, again, that your father has to suffer no inconvenience whatever in Jail. All the comforts that could possibly have been provided in a Jail, have been provided for him. I will do all that will secure your good. I have got many proofs against you elder brother. Ask your elder brother also to become a witness in favour of Government; he too, then, will be saved. Why are you afraid of your country (men)? The Military Police will guard your house constantly. The Raja, Abinash Mitra and others are certain to be transported to the Andamans. What need you fear?"

I said: "I shall see my elder brother first and ask his opinion. I will then let you know about it."

The Maulvi said: "The Magistrate Sahib Bahadur can do everything. Do you therefore induce your elder brother to become Government witness, as the Magistrate directs. You will then continue in your service; your elder brother will get back his service here; and you and your father are sure to be released. But if your elder brother does not give evidence in favour of Government, I can say nothing about him."

I said to the Maulvi: "That mouth of yours utters everything. How can I say anything about my elder brother without first seeing him? Arrange, therefore, to enable me to see him." Mr. Weston said: "You will see your brother at this very place to-morrow."

The Maulvi and Lal Mohan then took me to the Jail and left me there.

At about 2 P.M., on the 13th August, I was again taken to Mr. Weston's *kuthi*. I found my elder brother and my nephew Jotindra standing on the verandah. The Maulvi took me and my elder brother to Mr. Weston, who asked my elder brother many questions, one after another, about the attempt to wreck the Lieutenant-Governor's train at Naraingarh, and about secret *Samitis*. My elder brother answered the questions one after another, saying that he knew nothing. Seeing that Mr. Weston was being angered by my elder brother's replies, I gave him (my elder brother) a hint and told Mr. Weston that I had not yet had any talk with my elder brother."

Mr. Weston said to the Maulvi: "I make over Santosh to the custody of the Police for three days. Santosh will induce Asu to give his consent."

Afterwards Mr. Weston asked my elder brother: "What about Surendra"? My elder brother replied: "I asked Surendra's mother to induce Surendra to confess, but his mother refused."

After *salaaming* Mr. Weston we all came out. The Maulvi directed my elder brother and Jati to go to the house of Mahendra Daroga (Alas, the man

has since died!) after dusk. Lal Mohan had gone out, but arrived at this moment. The Maulvi, Lal Mohan, Asadulla and myself drove in a *gharry* to the Reserve office. While sitting there, I saw Surendra being dragged to the Reserve office, hand-cuffed, and bound with a rope at the waist, by four constables. At the Maulvi's order the constables took Surendra to the thana.

Lal Mohan drew up a petition to keep me in Police custody, and went to Mr. Nelson; he quickly returned after getting his petition sanctioned. We arrived at the house of Mahendra Daroga *viâ* Sati-Kunda. Betel and tobacco continued to be served at frequent intervals.

On my elder brother and Jatin arriving at the house of Mahendra Daroga, they were asked to depart and come back the next morning.

At about 9 at night a plateful of tiffin and bedding were sent from my house. Mahendra and myself ate the tiffin. Two or three more Darogas arrived. Playing at cards commenced, in which I took part. The playing went on till 1 A.M.

At 7 o'clock in the morning of the 14th August the Maulvi, Lal Mohan, my elder brother and Jatin all came together, and Surendra was also brought to the house of Mahendra Daroga from the Thana lock-up.

[Here ends the tenth canto entitled "Preparation" of the novel called "The Jail experiences of Santosh."]

(*d*)—*Education.*

SHIKSHA, Sept. 6th, 1909.

Mr. Preston the Inspector of Schools, Patna.

21. The *Shiksha* [Arrah] of the 6th September is glad to note that Mr. E. L. Preston, Inspector of Schools, Patna Division, has a good taste for Hindi, and speaks it correctly. He is famous for his geniality and other good qualities. A friend of the paper after an interview with him has gone so far as to say that if all the Englishmen are of the same character, the malicious persons denounce them without any reason.

BASUMATI, Sept. 11th, 1909.

The *Puja* vacation for the Presidency College students.

22. The *Basumati* [Calcutta] of the 11th September hopes that the *Puja* holidays of the Presidency College students will not be cut down. If necessary the Christmas and the Good Friday holidays may be reduced.

SAMAY, Sept. 10th, 1909.

Juvenile smoking.

23. The *Samay* [Calcutta] of the 10th September fully approves of the steps which the Director of Public Instruction, Burma, is going to take to put a stop to juvenile smoking, and hopes that Mr. James, the able chief of the Education Department of Bengal, will also do the same.

PRASUN, Sept. 10th, 1909.

Primary education in Bengal.

24. The *Prasun* [Katwa] of the 10th September says that the system of primary education which has been introduced into the country is most unsatisfactory. Formerly the text-books were such as could impart some proficiency to the boys in their mother tongue. But now by the study of text-books edited by Messrs. Macmillan &., Co. even such a purpose is not served. The Kindergarten system is an excellent system no doubt. But can it be said that that system can properly be followed in this country as in European countries? Low-paid teachers can never be expected to teach pupils satisfactorily according to the Kindergarten system. Text-books written according to that system are unintelligible to Indian children. There is not a single good text-book which the writer is aware of. If good text-books are not forthcoming first of all, teaching according to the Kindergarten system must be a farce.

(*e*)—*Local Self Government and Municipal Administration.*

DAILY HITAVADI, Sept. 10th, 1909.

Adulteration of mustard oil in Calcutta.

25. *The Daily Hitavadi* [Calcutta] of the 10th September writes:—

If, as Rai Kailas Chandra Bose Bahadur said at a recent meeting of the Calcutta Medical Club, it be true that according to a Government Circular

dealers in mustard oil can sell adulterated oil with impunity, if only they declare their stuff as such, that Circular ought to be revoked. The Government perhaps thinks that if any oil is declared to be adulterated, buyers will take care not to buy it. But it is not possible for the general public to be aware of the Circular; and even if they are, they cannot help buying adulterated oil, if pure oil be a rarity in the market. Pure mustard oil is manufactured in the Jails, but very few people know where such oil can be obtained. It is not only mustard oil, but almost every kind of food-stuff that is used in Calcutta is adulterated, and the Municipality, which maintains a costly establishment for the purpose of looking after the sanitation of the city, should see that the people of Calcutta get a pure supply of food.

Adulteration of mustard oil in Calcutta.

26. In commenting on Dr. Hari Dhan Dutt's questions at a recent meeting of the Calcutta Corporation, regarding the adulteration of mustard-oil by bloomless oil, the *Nayak* [Calcutta] of the 10th September writes:— NAYAK, Sept. 18th, 1909.

The citizens of Calcutta go on paying their taxes and dying! Fate—it is all fate!

Beri-Beri in Calcutta.

27. In connexion with the recent outbreak of *Beri-Beri* in Calcutta, the *Basumati* [Calcutta] of the 11th September calls on the local Municipality to take prompt steps to prevent the adulteration of edibles like oil, *ghee*, and sugar and also to insist on sweetmeats being exposed for sale in shops only in glass-covers. BASUMATI, Sept. 11th, 1909.

Extortions of the ferry farmers.

28. The *Bihar Bandhu* [Bankipore] of the 11th September prays Government for an enquiry with a view to put a check to the illegal proceedings of the farmers of the ferries on the Ganges, who generally extort double the stipulated fares from the persons to be ferried over to the other side of the river. BIHAR BANDHU, Sept. 11th, 1909.

A Lighting Inspector for the Howrah Municipality on high pay.

29. Referring to a notification issued by the Howrah Municipality, inviting candidates for the post of an Inspector of lighting on Rs. 70, with allowances and good prospects, whose qualifications need not be higher than those of one who has passed only the Entrance Examination, the *Ekata* [Calcutta] of the 13th September says that the bare perusal of the notification suggests that the appointment is meant for some worthless relation of some worthless Commissioner. The throwing away of the poor rate-payers' money in such fashion deserves the severest condemnation. EKATA, Sept. 13th, 1909.

(f)—Questions affecting the land.

The settlement operations in Midnapore.

30. The *Nihar* [Contai] of the 7th September quotes the opinion of Dr. Rashbehari Ghose in proof of the fact that persons known as *chakdars* are raiyats, but not tenure-holders. The present Settlement Officer is not entitled to set aside the *Jamabandi* records of the settlement of 1876-78. The High Court also held that the *chakdars* were raiyats (Jharu Bera *versus* Narendra Nath Giri, Appeal No. 72 of 1893, finally disposed of on the 13th April 1895). But the Settlement Court refuses to abide by such decision, and still maintain that Government has not accepted the records of the last settlement and that the *chakdars* are permanent tenure-holders but not raiyats. NIHAR, Aug. 7th, 1909.

The status of *bhagchasis* in Midnapore.

31. The *Nihar* [Contai] of the 7th September maintains that it is a mistake to suppose that section 11 of the Bengal Tenaney Act is a bar to proceedings in a Civil Court against *bhagchasis*. In proof of its contention, the writer quotes the recent judgment of the High Court delivered by Mr. Justice Caspersz on the 9th August 1909, in which the following points have been decided:—(1) that the *bhagchasis* are not raiyats; (2) that the acceptance of NIHAR, Sept. 7th, 1909.

paddy is not voluntary receipt of rent; and (3) that section 11 of the Tenancy Act is not a bar to a suit of ejectment against *bhagchasis*.

(g)—*Railways and Communications, including Canals and Irrigation.*

DHARMA, Sept. 7th, 1909.

A Railway accident.

32. The *Dharma* [Calcutta] of the 9th September, in narrating how on the 7th July last an Indian was run over by a train on the Assam-Bengal Railway near Chargola Station sarcastically hints that not much value is attached to his life evidently; for though neither driver nor guard is known to have been promoted for this mishap, nothing serious seems to have been done in this connexion either. Indeed, although the wounded man was in hospital for six hours before dying the Police did not take his name down, and did not inform his wife and relations. This is certainly to the credit of the Railway Police.

HOWRAH HITAISHI, Sept. 11th, 1909.

Floods in the Hooghly District.

33. A correspondent of the *Howrah Hitaishi* [Howrah] of the 11th September gives an account of the severe floods which, he says, have taken place at several villages near Khanakul Krishnagar (in Hooghly). Numbers of people have been rendered homeless and are almost starving. Such floods are not altogether a new thing in those parts, and the writer asks the Government to build an anicut on the Damodar at Begua-Hana, with the object of preventing similar floods in future.

NAYAK, Sept. 14th, 1909.

Heavy floods in the Damodar river.

34. The *Nayak* [Calcutta] of the 14th September publishes a letter from Babu Ram Pada Banerji, proprietor, H. Banerji and Company and Manilal and Company, Jewellers of 50 Garanhatta Street, Calcutta, an eye-witness of the heavy floods in the Domodar, and of the heart-rending scenes, giving a harrowing description of the widespread misery. The plight of the inhabitants of the Arambagh Thana in Hooghly cannot be conceived of by persons who have not actually visited the place. His Honour the Lieutenant-Governor and the District Magistrate will surely do their best; but others should also come forward without any delay to help their distressed countrymen.

BANGAVASI, Sept. 11th, 1909.

Heavy floods in the Damodar.

35. The *Bangavasi* [Calcutta] of the 11th September publishes accounts of heavy floods in the river Damodar from correspondents who have themselves been the victims of the catastrophe. Numberless houses have been thrown down, many householders have been rendered homeless, cattle have hardly any place where to take shelter, and the damage done has been appalling. Government help is piteously prayed for.

BANGAVASI, Sept. 11th, 1909.

Heavy floods in the Ghatal Subdivision.

36. A correspondent of the *Bangavasi* [Calcutta] of the 11th September gives a detailed description of the widespread damage and misery caused by heavy floods at Ghatal. The Subdivisional Magistrate of Ghatal is distributing rice only at places bordering on rivers; but if he will enter into the villages, he will perceive the wide extent of the misery, as also how miserably inadequate the aid he is rendering to the hapless sufferers is.

DAILY HITAVADI, Sept. 15th, 1909.

The floods in the Ghatal Subdivision.

37. A correspondent of the *Daity Hitavadi* [Calcutta] of the 15th September reports that heavy floods in the Ghatal Subdivision have caused considerable damage to Irpalla and other villages. In this village not less than 300 houses have been destroyed. The floods are due to defective drainage arrangements in these localities. The attention of the Government is drawn to the state of things in these places.

BURDWAN SANJIVANI, Sept. 7th, 1909.

The Damodar floods.

38. The *Burdwan Sanjivani* [Burdwan] of the 7th September publishes an eloquent appeal to Sir E. Baker for the sake of his reputation for benevolence, justice, and sympathy to take prompt notice of the serious loss caused to the inhabitants of the village of Srikrishnapur in the Jamalpur thana in Burdwan by a recent breach in the Damodar embankment hard by. For five or six years attempts have been fitfully made to close this breach, but in vain. As it is, the hardship of the villagers this year knows no bounds—homeless women

and children are finding temporary shelter on the *bunds*—and crops as well as homes have been rased to the ground.

DAILY HITAVADI, Sept. 7th, 1909.

Floods in Bengal.

39. The *Daily Hitavadi* [Calcutta] of the 7th September calls on Government to take some steps to regulate the river and Railway embankments in Bengal to minimise the destruction caused to life and crops by showers of heavy rainfall.

DAILY HITAVADI, Sept. 10th, 1909.

Floods in Bengal.

40. The *Daily Hitavadi* [Calcutta] of the 10th of September is much concerned to learn that floods have taken place in many parts of Bengal, and that numerous people have been rendered homeless in Ghatal. The paper asks the Government to take early steps in the matter, for if the water is not drained off soon, it may lead to the breaking out of cholera and other epidemics.

DAILY HITAVADI, Sept. 10th, 1909.

Repairs necessary to the *bund* on the Ajay river.

41. A correspondent of the *Daily Hitavadi* [Calcutta] of the 10th September invites the attention of the Government to the great inconvenience to which the people of Baragram, Taldanga, Jongal, Nakhuria, Fatehpur, etc. (in the Burdwan district), have been put on account of the *bund* on the south side of the Ajay river between Fatehpur and Kuragram having been breached and the water flooded all these villages, which were under water for three days. All the paddy crop has been destroyed. This *bund*, the writer says, has been allowed to be in a state of disrepair for a long time; and unless something is done at an early date to put it in a state of repair, the people will continue to suffer from floods as now.

(h)—General.

MIHIR-O-SUDHAKAR, Sept. 10th, 1909.

Muhammadan interest in the administrative reforms.

42. The following is the full translation of what appears in the *Mihir-o-Sudhakar* [Calcutta] of the 10th September under the heading "Mahomedan interest in the administrative reforms":—

How much entreaties and prayers have not the Muhammadans made to the Government humbly and with an exposition of the grounds for a separate electorate! No work is done by entreaties and prayers, and nothing has been done in this case also. The Muhammadans had to drink 'per force' the whey* of combined election. The Muhammadans of East Bengal are given the right of electing four members by special election; all other members are to be returned by mixed elections. When there are Hindu zamindars and money-lenders, there will be no room for a single Muhammadan among the members elected by mixed elections. Previous to this one or two Muhammadans might perhaps have passed (managed to get elected) by force of mercy or love; now it is foolishness for them, having the right of special election, to expect that. Like a dwarf (attempting) to attain to the moon it will be ridiculous for Muhammadan zamindars, who are as insignificant as drops of dew in the ocean, to become representatives of zamindars. The final result will come to this, that out of innumerable official and non-official members, the names of the said four Muhammadan members will be found, and the others will be *non est*. According to Lord Morley's scheme, we might have got a larger number of members in Eastern Bengal. But our chief ground of objection to that was that perhaps in that case there was a possibility of nominal Muhammadans who are beggars of Hindu favour being always returned members, instead of real Muhammadans saturated with Muhammadan ideas whose return is desired by Muhammadans.

*The Bengali expression meaning "to drink whey," is synonymous with "to suffer defeat or discomfiture."

In spite of all these disadvantages, we might have got many more Muhammadan members than four in the Legislative Council, according to the scheme proposed by the Secretary of State. A change was made in consequence of prayers and entreaties, but it was a change for the worse. Everything turns out thus, if the luck is bad. The Muhammadans think that if the British supremacy in India ceases, they will be driven out of India after seeing it for some time besmeared with the blood of Hindus and Muhammadans. So the Muhammadans are always anxious to see the Government able and strong. To the Hindus it is just the contrary. This is why the Extremist party is

carrying things to excesses in such a way. Even the mad man understands his own good; but it seems as if the present Liberal Government does not understand even that. To strengthen the rights of Muhammadans is the same thing as to strengthen the foundation of the Government. But it seems as if the present Government takes pleasure in weakening the Muhammadans; and it will have to repent for its own acts.

On the other hand, the new method the Government is resorting to for the election of the said four members is most objectionable and dangerous. We wish to discuss it in another article.

HITAVADI, Sept. 10th, 1909.

The Reforms.

43. The *Hitavadi* [Calcutta] of the 10th September, after lamenting the perversity of sections of its own countrymen which prompts them to seek to take advantage of the Government scheme of separate representation on the new Councils, remarks that the reforms no longer excite any enthusiasm in Bengal for three reasons, viz.—(1) the upholding of the partition, (2) the deportations and (3) the special concessions to Musalmans. In short, the hope raised that the reforms were the earnest of a really conciliatory policy has proved utterly unfounded.

DHARMA, Sept. 6th 1909.

The Reforms.

44. The *Dharma* [Calcutta] of the 6th September has the following:—

That the acceptance of the reforms will bring on bad results was said last time, and is not unknown to the people of the country either. If in such a case anybody says that we shall point out the effects of this Reform Scheme, and asks why we should abandon the little advantages which we have been offered by this means, we cannot praise his intelligence or statesmanship. The defects which you will point out are not beyond the conception of the officials, and it is not that they have put these defects into the scheme without knowing them. They knew beforehand that these defects would be protested against, but what they want is that, in spite of the protests, the leaders of the country might not renounce this Reform Scheme and then their purpose will be gained. They have no wish to purge away the defects, for these defects instead of being regarded as such, in their estimation constitute the leading good points of the scheme. The reforms will not augment the power of those people of the country who hanker after freedom; it is the officials themselves who will reign as the undisputed rulers of the land, and as the arbiters in the conflict between the two ever-clashing forces of Hindus and Musalmans. This policy of theirs is not blameworthy, but praiseworthy. They are patriotic; they are looking to the good of their own country, the augmenting of their own power, and the maintenance of their own empire. This policy is not a liberal one; but when a liberal policy is injurious to the interests of the country, it behoves the patriot to resort to an illiberal policy. We used to adopt a liberal policy in indifference to the welfare of our country, to pose as well-wishers of the world, having cast aside patriotism. At present we also look to the welfare of our native country, to the augmenting of our strength, and to the saving of our life. Let the country be saved first, and thereafter we shall have ample occasion for working for the good of the world and for practising a liberal policy.

BHARAT MITRA, Sept. 11th, 1909.

The Dravids of Madras on separate election.

45. Seeing that the Dravids of Madras have now created an agitation asking Government for a separate election in the Legislative Council, the *Bharat Mitra* [Calcutta] of the 11th September observes:—

Come forward, other claimers! Do not allow the opportunity to slip from your hands. The Government has made the way clear for all others by opening the door of liberality to the Musalmans. It is only the Hindus, who though forming a majority, have no opportunity to avail of, and who have had no *sanad* (proof) of their loyality. What, if Government were to do one thing? Would it be ill if Government would once for all eliminate the name of the Hindus from the administration of the country?

HITAVADI, Sept. 10th, 1909.

The deportations.

46. The *Hitavadi* [Calcutta] of the 10th September notices how opinion against the deportations is gathering volume both amongst Anglo-Indians and amongst the English public at home and then goes on to appeal to Government to release the deportees forthwith if it wishes to save the last vestiges of its *prestige*.

Certainly knowing all the facts of the Dhingra murder, Government cannot be deterred by that incident from doing prompt justice to the deportees.

47. The *Bangavasi* [Calcutta] of the 11th September writes:— BANGAVASI, Sept. 11th, 1909.

"The duties of the ruler and the ruled."

Although the Police Bill has been sent back to the Select Committee, nobody knows what will happen. The apprehension of the public is due to the fact that the Bill has not been finally abandoned. This is quite natural, because what is really death-dealing, must cause grave anxiety so long as it is not thrown away for ever.

We again ask His Honour the Lieutenant-Governor to do his duty by the people and withdraw the Police Bill. We unhesitatingly declare that the present situation in Bengal does not justify such a harsh measure.

Duties there are many which ought to claim the attention of His Honour. It is no part of his duty to provide for the entrance of the police into the houses of peaceful Bengalis at dead of night in search of imaginary bombs. It is His Honour's duty to look to the wants and grievances of the people.

O, Sir Edward Baker, Lord of Bengal, you have been in Bengal not for a day or two, not for a year or two, but for over twenty years. Don't you therefore know what the wants, the grievances of the Bengalis are? Let that pass; we will to-day invite your attention to some of our wants and sufferings.

We have again and again drawn attention to the scarcity of water and have said that the chief duty of the ruler is to remove this scarcity. We do not mean to charge Government with indifference, but such is our misfortune that the evil remains as it is. We do not lose sight of the fact that much of our energies is spent on useless political agitation. But there is yet another important consideration. Can Government expect that the people, poor as they are, will contribute a third of the expenses necessary for making arrangements for the supply of drinking-water? That scourges like malaria and cholera which carry off thousands of the people every year, are solely due to want of good drinking-water cannot be doubted. A wise Editor has said:—

"There is no doubt that the want of drinking-water is mainly responsible for malaria, cholera and several other diseases which are thinking the population so rapidly year after year."

It must, however, be admitted that the Hindu has lost his religious character, and this loss accounts for the present degraded condition. The cow is no longer venerated and taken care of as in times past, and the result is the scarcity of milk, the food for infants. Go and watch any burning ground, and you will find that numerous dead bodies of infants are being burnt to ashes. If the tendencies of the people had not been perverted, if they had not given up their religious practices, could the frightful adulteration of food-stuffs have taken place? It will not do to hold the rulers alone responsible for all our misfortunes.

If His Honour will only set apart a fund for the supply of drinking-water, he will set a good example which will surely be followed by the people. Let his Honour give up useless measures and turn to useful acts, and the people will not sit still, but will come forward to co-operate with the Government.

48. The *Samay* [Calcutta] of the 10th September writes:— SAMAY, Sept. 10th, 1909.

The Midnapore affairs.

One by one the principal actors who figured in the recent "sport" at Midnapore have made their exit from the stage. Mr. Weston has gone home on eighteen months' furlough; Captain Weinman, the well known Superintendent of Jail, whose fame travelled as far as England, has been transferred to another station; Maulvi Muzarul Haq, the Deputy Superintendent of Police, who took a prominent part in the performance, has gone away on three months' leave; and Inspector Lal Mohan, that repository of many a virtue, has also left Midnapore on leave. For more than a year the people of Midnapore had to pass through much trouble and anxiety, and they will now have peace. The Executive had an idea that about two hundred of the local people had formed a conspiracy against the Government. It is, however, well known to everybody that the High Court took quite a contrary view of the situation. Who knows

whom these worthies of the Midnapore Executive will try to put into trouble next, when they come back on the expiry of their leave?

HITAVADI, Sept. 10th, 1909.

The Sheriff of Bombay and the local Governor.

49. The *Hitavadi* [Calcutta] of the 10th September connot understand why the Sheriff of Bombay, an honorary officer, should be made to part with his liberty like paid officials of Government, and prohibited from giving expression to the views of his fellow citizens on the Indian question in South Africa. The Governor of Bombay was known to be a liberal statesman, but evidently India has proved too much for his liberalism.

DAILY HITAVDI, Sept. 10th, 1909.

His Excellency Sir O'Moore Creagh.

50. Referring to the arrival in India of His Excellency Sir O'Moore Creagh, the *Daily Hitavadi* [Calcutta] of the 10th September writes:—

Our only concern with the Military Department is that we are to find money for its expenditure, and so it does not matter anything to us whether one Chief departs or another comes in. But then there will no doubt be some uneasiness felt in the Military Department over the advent of Sir O'Moore Creagh.

BANGAVASI, Sept. 11th, 1909.

Mr. Gourlay's report on the Bettiah disturbances.

51. It is believed, writes the *Bangavasi* [Calcutta] of the 11th September, that the release of the 50 indigo rioters of Bettiah was due to Mr. Gourlay's report. This, if true, reflects much credit on that officer. Why cannot Government publish Mr. Gourlay's report?

HITAVADI, Sept. 10th, 1909.

The indigo riots.

52. The *Hitavadi* [Calcutta] of the 10th September asks for the publication of Mr. Gourlay's roport on the indigo riots at Bettiah, if only to remove the popular impression that Government sacrificed the raiyats to the indigo planters.

BANGAVASI, Sept. 11th, 1909.

The grievances of the telegraphists.

53. The *Bangavasi* [Calcutta] of the 11th September refers to the discontent said to be prevailing among the officers of the Telegraph Department and says that since the introduction of Mr. Newlands' reforms discontent has been rife in all grades of the Department. The authorities should set about rooting out the discontent.

BHARAT MITRA, Sept. 11th, 190 .

Government fighting against malaria.

54. The *Bharat Mitra* [Calcutta] of the 11th September extols the Government for its announcement to hold a Commission of expert Medical officers on the 11th August next at Simla for an enquiry into the causes of malaria prevailing in the country and says that it is the duty not merely of Government but of all the educated Indians of the various districts to join hands with the villagers and make themselves ready to enquire into the causes of the disease and devise preventive measures. The formation of an association of educated young men for the treatment of the villagers suffering from the disease would do immense good to the people.

III.—LEGISLATION.

SAMAY, Sept. 10th, 1909.

The law of confessions.

55. Referring to the acquittal by the High Court of the accused in the Assam Valley murder case, who had been sentenced to death by the Sessions Judge, the *Samay* [Calcutta] of the 10th September writes:—

The acquittal shows the unreliable nature of the evidence on the strength of which the Sessions Judge was about to send two innocent men to the gallows. Such failures of justice often take place owing to judges placing reliance upon the evidence of approvers who have been tortured and tutored by the Police. It is high time that the law regarding confessions was amended. It is not an uncommon thing for the Police to set up an approver whom they have first brutally tortured and thus compelled him to say anything they like. If the persons against whom such evidence is put forward, happen to be too poor to engage pleaders to defend them, they are convicted on the strength of the statement of the approver, although for all that one may know they may be totally innocent. The larger the number of convictions a police officer can manage to secure the better are his chances for promotion. So he shrinks from nothing however mean or sinful in order to get accused

persons convicted. This is, however, against the principles of British law, though these principles are being often violated by the police. The recent Ferozepur Murder case, the Narayangarh Train Wrecking case, the Barrah Dacoity case, the Midnapore Bomb case, the Nattore Mail Robbery case, etc., all show how ready the police are to get innocent persons punished. The present law of confessions is a very handy weapon in the hands of the police, and we humbly suggest that the Law Member of the Imperial Council should see his way to amend it very soon.

IV.—Native States.

56. The *Hitvarta* [Calcutta] of the 9th September congratulates the Diwan of the Patiala State for his following the example of Baroda, Mysore and Travancore States in making Primary Education free, and regrets that Government should be evading its responsibility in the matter under the pretext of want of funds while providing money for military expenses.

HITVARTA, Sept. 9th, 1909.

Free Primary Education in Patiala State.

57. In noticing that the Maharaja Scindhia has recently circulated a notice prohibiting his subjects to subscribe, to the *Kal*, *Hindu Panch*, *Kesri*, etc., on pain of being punished, the *Bihar Bandhu* [Bankipur] of the 11th September characterises His Highness's conduct as an example of what it calls "double loyalty" to Government.

BIHAR BANDHU, Sept. 11th, 1909.

The Scindhia's loyalty.

58. The *Hindi Bangavasi* [Calcutta] of the 13th September requests His Highness the Maharaja of Baroda to introduce Hindi as a language of the court in his State. This will set at rest the long-standing conflict between the Gujrati and Marhathi; besides Hindi will get a protector like other languages, for it has none at present.

HINDI BANGAVASI, Sept. 13th, 1909.

A request to the Gaekwar.

VI.—Miscellaneous.

59. The *Daily Hitavadi* [Calcutta] of the 7th September has the following under the heading "What do you want?"

DAILY HITAVADI, Sept. 7th, 1909.

"What do you want?"

Can you say what you want?—you, who pass by the name of Extremists, who possess the name of Nationalists—(you) the swarm of *Balakhilya** politicians, what you want? Do you want always to set people by the ears like aunt *Padi*,† who goes about quarrelling with her neighbours—do you want always to set people by the ears?—always to spoil other people's game (*lit.*, always to pour ashes on other people's rice)—always to dance like ghosts at the breaking up of Daksha's‡ sacrifice? We ask what you want.

* A race of pigmy saints in Hindu mythology.

† A familiar name for elderly women in Bengal.

‡ Refers to the break-up of sage Daksha's sacrifice by ghosts at the bidding of Siva.

It is well to premise that our views do not accord with those of very many of the Moderates. On the other hand, we cannot be at one (with you) in the unrestrained childish pranks of you Extremists. We are afraid to be in contact with you. And yet we criticise the views of both parties according to our intelligence, and do not forget to give fearless expression to our own views either. We said two or three days ago that, if a combined Congress of all parties was to meet, preparations (to that end) must be made from now, and that these preparations should be made publicly. But considering now that you are breaking away from parties into "flocks," one cannot suppose that any self-respecting gentleman can act in association with you. Mr. Surendra Nath Banerjee, when he could not work in unison with the Calcutta British Indian Association, founded the Indian Association; Mr. Sisir Kumar also started the Indian League—both, falling away from the Zamindars' Association, created new parties. If one is a man, this is what one has to do—this is the path one has to travel.

Whereas if one is to be like a dog-in-the-manger (*lit.*, like the bull belonging to the god Vaidya Nath which will not plough the ground itself, and which will gore to death others if it sees them do that work), one has to act as you are now acting, that is to say, one has always to try to spoil the sacrifice. Is that good ?

The Moderates have a creed—a method of work. What have you ? Mr. S. N. Banerjee, worshipped of the country, is the inaugurator of the *swadeshi*-boycott. He holds that the *swadeshi* boycott should be preached within the confines of the law, in obedience to British rule, and the national welfare is certain. The wise and experienced Dadabhai Naoroji has created the longing for *swaraj*—if the Indian administrative system is framed on the lines of the administrative system of the English Colonies, the conquered hearts of Indians will to a large extent be expanded. So it is the duty of everybody to dedicate himself to the attainment of this *swaraj*. We understand that there are these two sorts of opinion among the Moderates. Those who obey these are Moderates, and are under guidance of the Moderate leaders. What are your views? The late Brahmabandhav had some views, some method of work—you did not support them. Naturally therefore one has to ask what are your views. We see that you worry yourselves merely in changing the language of the written resolutions of the Moderates, only in explaining and reversing the orders of words like to, at, in the, etc. Have you ever brought before the people of the country a new idea, a new path, a new vow, a new endeavour? You have not, and it is because you cannot, that one feels inclined to remark that it is the unrestrained dance of demons breaking up Daksha's sacrifice, it is not rendering service to the country.

If oil and water are not to mix, if it is impossible for you to work with the Moderates in unison, why you do not form a distinct party? Form a new Congress, a new Conference; dedicate yourselves to cultivating politics on new lines. But the people of the country will no longer obey you, if in forming your own party you simply bring others to ruin, and break up Congress and Conferences. We have indeed lost everything, but we have not lost courtesy, have not forgotten how to honour old and experienced men. It is this courtesy which constitutes a thing for us to glory at. But the account of the first day's Hooghly Provincial Conference has left us speechless in indignation, grief, amazement and vexation. Mr. Baikuntha Nath Sen is a man honoured of the country, before whom we have all of us to stand with bowed heads. It passes us to conceive how with this experienced and wise Baikuntha Babu occupying the Presidental chair, the boys could betray such fickleness and forwardness. The difference between the gentleman and the ill-mannered lies in courtesy. If the sons of gentlemen come to lose that courtesy, we do not know in what terms to upbraid them. Considering the lack of restraint and forwardness which we have received reports of having been displayed at the Hooghly Conference Hall and in the meetings of the Subjects Committee, we feel inclined to say that there is no safety for the Congress and the Conference, unless they can keep themselves aloof from such a forward, loose-tongued, arrogant, discourteous and unruly body of men. We never before heard of such good morals as lead to forwardness, to the dishonour of the honourable, to the crossing of the bounds of decency as a consequence of a difference of opinions. We hear that Srijut Aravinda Ghose has come to be the leader of this flock. There is no doubt that, as the result of such leadership, his dignity will be impaired. He is wise, intelligent and high-minded; he is an object of affection and glory to us, is our hope. He is devoted to the country, self-restrained, self-abnegating, a man of honest mind. We cannot command language adequate to praise him. But although he may be an object of respect and glory to us, we are entitled to censure him for the improper move he is about to make. Division into parties does not mean indulgence in abusive language, or making unseemly exhibitions. It is a matter for rejoicing that you have come to be the leader of a party, but in no country have we ever seen it to be a human practice for a leader of a party, merely because he is such, to scratch and bite the other party. Why should Aravinda pursue such a policy? Do not break up anybody's ready-made thing, if you can make something new yourself. Our country is immense, we are a nation of eternal existence, there is no telling how much

sin inheres in our degradation and subjection. Cast your eyes in those directions, try to remove those sins—we also shall in that case be your associates. But if one sees you as leader of such a party as scratches and bites, people will cry shame on you Aravinda, even on you. Perhaps the echoes of those cries of shame are already reaching our ears. You Aravinda were in England since your birth, and are aware of all the Englishman's good points and bad. But you are not in touch with our country, race and religion. If you were, you would not have led an arrogant band. This is a land where even an ocean of knowledge like Sankaracharya had to put up with opposition, where even the stream of Chaitanya and Nityananda's devotion, comparable to the Ganges and Jamuna, was checked. It is a land where one has to be patient, where degrees of patience determine divinity, humanity and brutality. The most patient—he who when struck by a broken circular piece of an earthen pot, preaches the name of Hari among the people of the country—* it is such men only who are (looked upon as) gods in this country. On the other hand, if only one is impatient, one has to take the seat of the beast, of the ape, in polite society in this country. Had you known this country and its people, you would not lead such an impatient party. We have to say so much, only because you do not know us, have not made our acquaintance.

* Alludes to the story of Nitai, a follower and coadjutor of Chaitanya, who when struck by a ruffian named Jagai exhorted him to take the name of Hari (God).

60. The *Nayak* [Calcutta] of the 8th September writes thus of the Hooghly Conference :— NAYAK, Sept. 8th, 1909.

The Hooghly Conference.

The first day's sitting saw one small interruption on the occasion of Mr. Peary Lall Ghosh's speech, but it was not one worth reckoning, considering the difference now existing between the two present political parties in the country. As it is, European "bulls" like the *Statesman* and the *Englishman* are unhappy and profess to be amazed at seeing Surendra Babu and Aravinda Babu working at the same platform. But then what is to our good is held to be injurious by these papers, and what gives us joy causes them pain. They want to create a schism and keep the national power in Bengal down. But this sort of trickery every one now sees through, and all parties recognise that in combined work lies the only hope of the future progress of the land.

An examination of the resolutions discloses the wholesale change which has come over the spirit of political agitition in this country in the last two or three years as the result of the teachings of the Extremists. The present-day resolutions have no longer the old form of wailing and appeal. A new spirit of self-reliance is apparent. Thus Moderates as a matter of undisputed fact have come gradually, if unknowingly, to conform to Extremist principles. Indeed given patience, perseverance and restraint, ere long, Extremist principles will come to influence all India. This is certainly a matter for joy to Extremists and to their leader. Mr. Aravinda Ghose, but unhappily Mr. Ghose's followers behave in a way which is seriously displeasing the public. Truly or falsely, an impression is coming to prevail among the latter, that certain Extremists are geting quite out of hand, are lacking in respect to the leaders, in discipline to their superiors, in the capacity for work, that they are in fact only filled with a quarrelsome, arrogant, undisciplined, and destructive spirit. If this accusation is true, it will do serious mischief to the Exremist cause. We appeal to Mr. Ghose therefore to restrain his followers and assert his authority as leader. It will be a matter of no common regret if the new force awakening in the nation capable of so much good is nipped in the bud, because of the sins of irresponsible, sensation-loving, undisciplined youths.

61. The *Dharma* [Calcutta] of the 9th September writes :— DHARMA, Sept. 9th, 1909.

The Hooghly Provincial Conference.

In the interval (between the publication of our last issue and this), the sittings of the Provincial Conference have begun at Hooghly, and it is unnecessary to express any opinions about the subjects discussed by the Conference until the results thereof are known for certain. This year is the meeting-point of the past and the future. Upon the results of the labours of the Conference depends the future of Bengal to a large extent. Since the

inauguration of a strongly repressive policy, the country has come to be quiet. The newly-awakened force and courage of the Bengali race came to hide themselves in the hearts of the young men, and at the advice of timid men the people of the country were about to have their recollection perverted and intelligence lost. Far from opposing the repressive policy lawfully but courageously, and thereby rendering it ineffective, inactivity and silence were proclaimed as the best course out of fear and a wisdom devoid of political sense. That has made the repressive policy successful, and the officials also have come to understand that they have discovered an unfailing weapon. This inactivity and silence were leaving the minds of the people of the country dejected and discouraged—the ultimate fate of national education is coming to be most lamentable; the force of boycott having wanted, the purchase and sale of *bilati* merchandise are rapidly going up—all the effort and zeal of the past five years are coming to lose force and to be vain. With courage in their hearts, the leaders are incapable of dischargeing the functions of true leadership; they do not want to cast away the spell of the Convention creed and the constitutional reforms; they are professedly in favour of a real national Congress; practically they are making no preparations for its resurrection; they are afraid to accept the reforms; and yet their hearts weep at the prospect of rejecting it. Under these circumstances, the future of Bengal will be dark, unless those who are ready to dedicate their whole lives to the country, who do not know what fear is, who know and obey none save God and mother Bengal, come forward. If we can save the reputation of the country and India's future hopes at the Provincial Conference, the path will be cleared out considerably. We are waiting for that. Otherwise, clearing out our paths ourselves, we shall have to preserve the life of the country, which is stricken with fear and agitated by a repressive policy.

MIHIR-O-SUDHAKAR, Sept. 10th, 1909.

Criticism of the Presidential address delivered in the Hooghly Provincial Conference.

62. Referring to the presidential speech delivered at the Provincial Conference at Hooghly, the *Mihir-o-Sudhakar* [Calcutta] of the 10th September says:—

It was useless for the President to invite the Muhammadans for co-operation and advice. The paper refuses to believe that the unrest and the recent murders were due to administrative faults. It is evident from a careful perusal of the President's speech that the object of the Conference is not to impartially serve the good of all the communities; but only to ameliorate the condition of individual races. For many reasons the paper can't accept the Congress as "National." As regards the partition of Bengal, the paper says that it is not true to say that it was effected in direct opposition to the opinion of the entire population, as the Muhammadan section supported it. The President says that the object of the *swadeshi* and boycott agitation was not to create race-hatred and offer resistance to the Government. The paper denies the truth of this, and says that the movement began in a vindictive spirit as is evident from the unpleasant occurrences which have happened subsequent to its inauguration. The President is to a certain extent right in saying that the poor have been much benefited by the acceptance of *swadeshi*. It may be, as the President says, that the Police Reform will be acceptable if the separation of judicial and executive functions is effected, but such separation is not desirable in the present state of the country. The paper thinks it unnecessary to pass any opinion on the deference shown to public opinion by His Honour the Lieutenant-Governor in postponing the Police Bill. The President says that the Government, relying mainly on Police reports deported as many as nine respectable men. Had it been so, Lord Morley would have released these men. However, it is a serious charge against the Government. The President thinks it advisable to do away with Regulation III of 1818. The paper does not like to see the Government deprived of a weapon by the abolition of this Regulation. The enforcement of the Regulation was well called for by recent occurrence.

BHARAT MITRA, Sept. 11th, 1909.

Bengal Provincial Conference.

63. In noticing the resolutions passed by the Bengal Provincial Conference the *Bharat Mitra* [Calcutta] of the 11th September observes:—

The success achieved by the Bengalis in carrying out the proceedings of the Bengal Provincial Conference, this year, in spite of radical differences in political views, is an object-lesson to all parties holding different creeds. The readers will be glad to see in its proper place how Mr. Arabinda Ghosh has by

modifying his own views and prevailing upon his party to do the same, been able to set an example of working in harmony with an adverse party. The Bengalis have not only gained success in the aims of the Provincial Conference by reconciling their conflicting views, but they have gone even so far as to unite and make a worthy attempt to revive the National Congress. The reconciliation of the disunited Bengalis has sorely vexed the Anglo-Indian papers. Not to speak of the *Englishman* and the *Statesman*, even the level headed *Capital* has been vexed at the reconciliation of Messrs. Arabinda Ghose and Surendra Nath Banerji and led to exclaim with pain that this ought never to have come to pass. Of course the unexpected has happened and will happen in succession. The impossible having become possible will make their breast feel the burning pain of castigation. Gentlemen! Mark that there has been infused a new life in India, which will manifest itself in everything. Weep, cry or be restless, you will never be able to stop the inevitable.

The Bengal Provincial Conference.

64. The *Bharat Mitra* [Calcutta] of the 11th September continues the proceedings of the last Bengal Provincial Conference.

BHARAT MITRA, Sept. 11th, 1909.

Mr. Arabinda Ghosh condemned.

65. The *Nayak* [Calcutta] of the 10th September condemns Mr. Arabinda Ghosh for having, at a College Square *swadeshi* meeting the other day permitted a number of students and young men of whom he is the acknowledged leader all over India, to make an unseemly interruption of an aged speaker whose language was not spirited enough for their taste. The paper appeals to Mr. Ghosh not to lead these young men, the future hopes of their country, to courses of indiscipline and unrestraint. Far better that they should be urged to become *bideshi* outright than come under the spell of a new inharmonious mixture of *swadeshi* and *bideshi*.

NAYAK, Sept. 10th, 1909.

Union of Moderates and Extremists.

66. The *Daily Hitavadi* [Calcutta] of the 8th September writes:—

DAILY HITAVADI, Sept. 8th, 1909.

We fail to see what makes the Anglo-Indian papers, as for example the *Statesman* and the *Englishman*, afraid of the union between Moderates and Extremists. Perhaps they think that such a thing will do them some harm. Who knows but that in that injury to them, there may be some good for us. But then matters relating to the Congress or the Moderates and the Extremists are matters which are solely our own and we do not think it is any business of the Anglo-Indian press to speak of them.

Anglo-Indian journalists have come out to this country to earn a living. Their concern with this country is only for a few years. So why do they pester us with so many queries? Well, if they must have an answer, let us tell them that union between Modarates and Extremists is injurious to the policy by which India is now being governed. The golden apple of the Reform Scheme has proved a source of endless mischief by sowing the seeds of discord among the different classes of the Indian population. This mischief is not likely to be undone soon—perhaps it will not be undone so long as the British rule lasts. Our contemporaries of the *Statesman* and the *Englishman* are afraid lest the union of Moderates and Extremists should tend to weld the two parties into a mighty power, and that is why, like the demoness Putuna who tried to kill the infant Krishna under the pretence of suckling him at her breasts, these Anglo-Indian papers are trying to destroy the Moderates while seeming to be friendly to them.

As for us, we are neither Moderates nor Extremists. We are what may be called Nationalists. We never lose sight of the fact that we are a people subject to the English, and that we are bound to obey the laws and regulations which the English make. We are always ready to serve our country as far as possible within the boundary lines of these laws and regulations. We know also that this right of free speech and writing is a thing which we have got by imitating the English. So we are in every way dependent on the English Government, and cannot boycott it as Arabinda Babu suggests, and indeed it is never possible for us to do so. We know this also, that we shall never willingly cut through the boundary line of laws and regulations because we can always put up with the severe pangs of subjection. Though a subjugated people lying under the feet of others, we pride ourselves on our achievemnt, and we are completely different from the English as regards

nationality, religion and manliness. We must keep our individuality intact, as it is by that means alone that even the wealth of the whole world will come into our hands.

We do not recognise the separate existence of Moderates or Extremists. We know them all as our brethern. What we ask our countrymen to do is to become men properly so-called. The illusion of English education often leads both the Moderates and the Extremists to errors. We bodly point out the errors, and thus incur the displeasure of both the parties. To all of them we say. Be men first, and then be the members of a nation. We know that their union will lead to immense good, and hence we ask the Moderates to give up their proud attitude. and the Extremists to forsake their mischievous propensities. But we implore the Moderates to beware of the seemingly affectionate overtures of the Anglo-Indian Press.

HITVARTA, Sept. 9th, 1909.

Timid conduct of the Lahore Conference.

67. The members of the Reception Committee of the Lahore Conference, says the *Hitavarta* [Calcutta] of the 9th September, have been persuading the artless people of other districts to sign the creed and join their party under threat that they would otherwise be considered Extremists and Seditionists. Many people have washed off their extremism by prostrating themselves before the idol of creed. An arrangement has thus been made to make an exhibition of the cowards of the Punjab at the Conference.

The same paper in an other article says that there is another proceeding for which the Moderate papers have always taken the Government to task. Up to this time the officials have been bringing pressure to bear on the Rajas, Maharajas and the zamindars for various purposes, and for this the Government has been invariably found fault with by the Moderate papers. But now pressureis being brought to bear on the Rajas and the zamindars of the Province, through the Commissioners, Collectors, etc., to make them render assistance to the assembly of the cowards. The *Punjabi* has, by giving an account of the proceedings of the Exhibition Committee, described the ways in which the Rajas, etc., are subjected to unlawful treatment. The little assistance offered by a few of the people has not been accepted as sufficient. A few of the Rajas, even after having given assistance, have been required to offer musical instruments, etc. Poor fellows! *willy nilly* they must carry out the orders.

HITAVADI, Sept. 11th, 1909.

A Congress in London.

68. In referring to Mr. Dadabhai Naoroji's recent declaration of opinionin favour of a Congress—sitting in London, the *Daily Hitavadi* [Calcutta] of 11th September writes that there is somthing to be gained from such a sitting. The English public ought to be told, that though now the Indians as a race are a disorganized mass without any strong conciousness of the degradation of their condition, they are nevertheless coming to have their eyes opened; and if they learn unity, may overthrow England's dominion in India. It is therefore to her interest to treat them now with consideration and to accede to their requests. Moreover England's agents in this country no longer command the respect of the Indian population as their predecessors did. This is an additional reason for her to treat her Indian subjects so that she might win their hearts. The fact is so long as Indians must submit to English rule, things will be all the easier for them for some little compromise and care on their part. In this sense a Congress in England is to be advocated, but at the same time the Indian people must be taught that they are not worms or insects, but men whose will force is unconquerable; that it is their support which upholds the Government, and that their power of work constitutes a great asset for the promotion or degradation of the race, and that once their force is roused, the ruling authority will come to be yielding.

SANJIVANI, Sept. 9th, 1909.

European blow with the fist *versus* the *Swadeshi* slap.

69. The following is a full translation of what a correspondent writes to the *Sanjivani* [Calcutta] of the 9th September, under the heading "European blow with the fist *versus* the *Swadeshi* slap:—" Last Monday, at night, Srijuts J. Chowdhury and A. Chowdhury were returning to Calcutta from the Hooghly Provincial Conference in a first class reserved carriage with Maharaj Sir Prodyot Kumar Tagore, KT. When the train reached Chandernagore, a party of white football-players attempted to forcibly enter the

Maharaja's compartment. It is heard that there were two Highland soldiers in the party. Srijut J. Chowdhury stepped forward and prevented the white-men from entering. For this they abused him, and one of them suddenly rained blows upon him. Mr. Chowdhury is not a very "submissive boy;" he at once returned the blow, and inflicted a pure *swadeshi* slap on the cheek of the white "bull." Then Mr. J. Chowdhury checked his attack with a stick uplifted. In the meantime Dr. U. D. Banerjee caught the whiteman who had abused him by calling him *suwar* pig by the throat and pressed it with so much force as to deprive him of his power to beg for his life. Dr. Banerjee then said to him: "*Suwarka lerka*, don't you abuse now." On the other side another white man caught hold of Mr. J. Chowdhury's *chadar* (which was) around his neck and pulled it; then Mr. A. Chowdhury began to pull the *chadar* catching the other side. Many Bengalis were returning from the Hooghly Conference by that train. Seeing this affair they alighted from the train and in an instant sorrounded the white men, in order to avenge the wrong done to the leaders of the country. The two Chowdurys pacified them all. The other white men then begged pardon. We have come to know that yesterday some of these white men went to the High Court and begged Mr. A. Chowdhury's pardon with tears flowing.

70. The *Daily Hitavadi* [Calcutta] of the 14th September writes thus in reference to the statement that *bilati* piece-goods are again finding an extensive sale in the two Bengals:— DAILY HITAVADI, Sept. 14th, 1909.

Extended sale of *bilati* piece-goods among Bengalis.

The briskness of the sale is explained partly by the fact that goods are being supplied on credit to an immense extent, and that is a temptation which the Bengali can hardly get over. And further matters have been complicated by the application of force. Let the ruling authority stand rigidly aloof from this trade rivalry, and then we shall see towhat extent *bilati* piece-goods sell. As we told the *Englishman*, if the Government does not take sides, we can easily beat the Englishman hollow in a game of mutual boycott. As it is, we hear that in Eastern Bengal, if people sell *deshi* piece-goods, they are arrested by the Police and molested by the *darogas*. And further that sales of *bilati* cloth are being distributed among different *arats* and shops allover the country on the lines of making advances (*dadan*). Are not these sufficient to encourage the sale of *bilati* piece-goods? And are these statements false? If so, it is necessary that Government should contradict them. Else we shall have to reveal all the secrets to our readers.

71. The *Bir Bharat* [Calcutta] of the 12th September has a *swadeshi* song under the signature of Bhura Mal (Mushraf) from which the following extracts are taken:— BIR BHARAT, Sept. 12th, 1909.

Swadeshi song.

The arts, industries of the country,
which the *bideshi* has destroyed,
Let us the knowledge of the country revive;
be the reimprovement, be the re improvement.
Forsaking the *bideshi* ways, and adorning the *swadeshi*,
Let us save the country;
be there improvement, be there improvement.
May our heart's desire be fulfilled;
this is our prayer to God.
May we serve our country;
be there improvement, be there improvement.

72. The *Ekata* [Calcutta] of the 13th September says that Lord Morley's reforms are as unsubstantial as any so-called reforms could be, and have almost made the Indians forget their *swadeshi* agitation. As a matter of fact, the Indians have somewhat lost their determination to reach their goal in their *swadeshi* enterprise. EKATA, Sept. 13th, 1909.

The real need of India.

The bread problem is the problem of problems. If that problem could be solved, it would not matter if the Indians were to remain subject to foreigners for ever. The industrial regeneration of the country must be achieved, otherwise everything will be lost. "We do not wish to compete with the English in the matter of Indian administration; but we desire to compete with them in commercial matters," concludes the writer.

BIHAR BANDHU, Sept. 11th, 1909.

Crying for *swaraj* a folly.

73. One Paras Nath Tripathi, in the course of an article on "Female Education," contributed to the *Bihar Bandhu* [Bankipore] of the 11th September observes :—

Dear, readers! Whichever side we turn our eyes to-day, we see the people crying—*Swaraj*! *Swaraj*! and saying that if the British Government would hand over its *raj* to them, they would certainly pass a life of contentment. But, this is due to their shere ignorance and folly.

DARUS SALTANAT, Sept. 10th, 1909.

Hindus and Musalmans.

74. It is quite a regret to find, says the *Darus Sultanat* [Calcutta] of the 10th September, that some of the unworthy and short-sighted newspapers have been trying to kindle the fire of prejudice among the Hindus and the Musalmans. Some prejudice, whether confined to a race or nation, may be legitimate if kept within certain bounds, but those are simply mistaken who regard prejudice as a part of their religion. It is to be highly deplored that the Hindu papers have adopted a hostile attitude towards the Muhammadans since the latter have pressed forward their claims for a separate election. It was on certain social and political considerations that the Musalmans made a demand for a separate election; it had nothing of racial prejudice in it, calculated to add to the difference between the two sections. As the attitude of the Hindu papers is questionable, so one or two short-sighted Moslem papers cannot escape the blame of having blasphemed the Hindus. Every one has a natural claim to safeguard his just rights. If there is any unlawful attack (on those rights) either party can offer a calm and courteous reply, but it need not create any hot blood among them.

It may be true that no other people are more loyal to Government than the Musalmans, but it does not follow from it that all the non-Moslem Indians are rebellious. Every community has in it good and bad men, with varying numbers, and no one can be called loyal merely on account of his belonging to a particular community.

It was thought that spread of education in India would diminish the force of inordinate prejudice, but, unfortunately for India, which is more sensitive to evil than to good, we find that prejudice is gaining ground among the enlightened men; and this will ere long prove dangerous to educational and industrial progress of the country.

Our aim here is to dwell upon the fact that the friendly relation which once existed between the Hindus and the Musalmans in India is not yet extinct. Much progress would result if the Indian patriots would try to work in unison on educational, industrial and social questions. As to the political questions it is not necessary that there should be a unity of thought. It is possible that the Musalmans may not favour the political views of the Hindus, and *vice versâ*; but this difference in political opinions should be regulated after the manner of the Members of the British Parliament who, though disagreeing in their views, have the reputation of forming one body.

KARMAYOGIN, Sept. 10th, 1909.

A *lathial* Regiment for rengal.

75. A writer in the *Karmayogin* [Uttarpara] of the 10th September says :—

There should be, at least as an experimental measusre, a small regiment in Bengal composed of men skilled in *lathi*-play. It is not just to blame the English for the disappearance of the art of *lathi*-play in Bengal. In the older times Kayastha zamindars used to serve in the army and encourage martial skill. The last Bengali to try to revive *lathi*-play was that man of extraordinary foresight, the late Jaykrishna Mukherjee, of Utterpara. The whole world mocks us Bengalis as cowards, and we calmly submit to that. But it is high time that a small regiment of *lathials* was raised in Bengal. I do not, of course, mean to add to the complexity of the present situation, when unrest is so widespread in the land. I am sure a regiment like this will in time act as a sort of check against the symptoms of unrest. Our rulers are now ready to redress our grievances, and I think that they will now admit Bengalis into the Military service. Now is the best opportunity for us to try to obtain this right which has been refused us so long.

HITVARTA, Sept. 9th, 1909.

Hindi in National institutions.

76. The lovers of National education, says the *Hitvarta* [Calcutta] of the 9th September, will be glad to receive the news that the Managing Committee of the Calcutta National

College has made arrangements to impart instruction in Hindi also, for hitherto they had felt its want an obstruction to sending their children to that institution such lovers of national education whose vernacular is Hindi.

77. After describing the ancient system of absolute rule with the present constitutional system, the *Bharat Bandhu* [Calcutta] of the 9th September considers the former to be superior to the latter.

BHARAT BANDHU, Sept. 9th, 1909.

Absolute rule approved.

78. The *Dharma* [Calcutta] of the 9th September writes :—

DHARMA, Sept. 9th, 1909.

Renunciation.

Considering the times and conditions on which we are now fallen, our main duty should be to revive the qualities of *Sattva** and *Rajas*† or in other words—knowledge and impulses to action, and giving up the *Tamas*‡ qualities revive the moral and spiritual force of the nation in the service of the country and the world. In the womb of this worn-out and lean race, stricken down by the *Tamas* qualities and narrowed by selfishness, an Aryan race, liberal, wise and strong, will have to be re-created. It is to carry out this purpose that so many strong creatures are being born in Bengal endowed with the power of *Yoga*. If these men, attracted by the captivating power of renunciation, renounce their proper duty and the work which God has given them to do, then righteousness will be destroyed, as will be the race also. Let young men recollect that the *Brahmacharya Asram* (the celibate life) is a period fixed for purposes of training and the evolution of character. After this period, the house-holder's life is appointed. It will not be reprehensible to practice the life of the hermit and the exile, when, having preserved the family honour and contributed to the building-up of the future Aryan race, we shall have paid off our debt to our forefathers, when by good work and the husbanding of wealth, we shall have paid off our debt to society and when by distributing knowledge, charity, love and power we shall have discharged our obligation to the world, when by doing liberal and great deeds for the good of Mother India we shall have pleased the World—Mother.

* The quality of excellence.
† The quality of passion or activity.
‡ The quality of ignorance or inactivity.

A man who has attained wisdom, coming under the influence of a force, devotes his body, mind and intelligence to the divinely appointed work without permitting desire to intervence as an aid or as an obstacle. If even the terrible murder of Kurukshetra was approved by God, and if even such a thing happens through adherence to one's duty, no sin accrues to the creature who has attained wisdom, who is without desire, and who acts in a spirit of aloofness. But this is a state of knowledge and ideal issue which few can attain to. As for the ordinary man he should come to hold that God is the worker of the instrument and he the instrument—for him it is ordained that in that consciousness he should call on God and discharge his duty.

79. The *Karmayogin* [Uttarpara] of the 10th September has the following in an article under the heading: "The Kali era and the incarnation of Kalki": —

KARMAYOGIN, Sept. 10th, 1909.

The Kali era.

Ever since the day on which Lord Sri Krishna departed from the world, the Kali Yuga has attacked the world and the force of its attack has either driven out the leading preceptors of the Aryan race or made them acknowledge its supremacy and do whatever it bids them. Kali Yuga establishes its sway in the world by perverting the sense of man. No one can say how long the Kali Yoga will reign in the world, but this much is certain that as soon as the light of knowledge and science appear, Kali will vanish immediately. But Brahmins, what is the good of your knowing how long Kali Yuga is going to stay? Kali has perverted your Brahminic instincts and is polluting the society, the religion and customs. But as soon as your Brahminic powers are aroused, Kali will disappear like mist before sunrise. Intelligence is like an all-powerful goddess present in all created beings. Let boys, youthsand old men all bow to that goddess and say :—

"Awake in my heart and dispel my shame of servitude."

The thoughts of this deliverance are being showered upon the world like nectar and the entire human race has taken them up. Man has now understood that independence must be preserved, that self-respect must be maintained, that the human race must be saved from oppression, and that caste,

religion and intelligence must be freed from the subjugation of others. It is not only that oppression ought to be avenged, but that the oppressor ought to be put down also. Neither self-interest nor the interest of others can be maintained unless oppression can be checked. What destroys religion must have to be destroyed. (Here follows a Sanskrit quotation which may be translated as below):—

"How are the weak to live in an evil day?"

The West has got some idea of this truth, and has slowly lifted her head after cutting through the bonds of dependance. China and Japan have awoke along with her. The true Westerner has tasted of independence, but had scarcely swallowed it down than he fell down maimed like the demon *Rahu** when he had his head cut off. Hence the *mantra* of man's deliverance cannot be clearly sounded by his (the Westerner's) mutilated throat. Greedy for the nectar, the Westerner has had its tongue split through by the blades of the *Kusa* grass against which it was rubbed. [The allusion is to the Hindu legend which says that the snake's forked tongue is due to its being split by the sharp blades of the *Kusa* grass, which it licked in the hope of obtaning from it the nectar which the gods had churned out of the great ocean.] Hence O erring minds; do not put any faith in him. O Brahmin youth, who labour under self-forgetfulness, you will not get in the light of that learning and science, which shines with the intoxication of wealth and power, that peace and happiness which you run after. It is not, in fact, good for you to imagine the west to be free, and allow yourself to be led away by its (*i.e.*, of the West) ideas of liberty and fraternity. Those who want to make themselves free from danger in the world by putting down the other nations of the world, who think themselves gratified by proudly unfurling the flag of righteousness and action in the world, after establishing their own selves upon explosives, who want to pass for high class Brahmins, although engaged in the improvement of arts and sciences—things which befit only Sudras—what can you, the son of a good Brahmin, learn from such men? What will you learn from that semi-civilised and semi-babarious non-Aryan, whose intelligence has been perverted by the Kali Yuga, and who eats uncooked flesh? Do not think them to be free or independent, wise or learned. They have been subjugated by Kali. The entire western world has accepted Kali's servitude, and is helping it in its work of destruction. They (*i.e.*, the Western nations) cannot see that Kali has swallowed them up. They rather consider themselves to be learned men. [Here follows a verse from the *Kathopanishat* which may be rendered:—] They are in the midst of *ovidya* (ignorance), they consider themselves to be wise and learned—they are moving about like blind men led by blind men.

* The demon *Rahu* had swallowed nectar, but immediately afterwards his head was cut down, and it is the bodiless head which is the only things which remains of him.

Being pronounced in its severed throat with a perverted and dreadful sound, the *mantra* of independence is striking terror into the heart of entire mankind.

Go on developing your Bhrahminic powers. Give up the ignorance, born of the intoxication of arrogance and pride and befitting only Sudras, and take to a life of spiritual fire which destroys Kali. Have recourse again to that spiritual instinct by virtue of which you enlightened the world with the divine truth. Your heroism makes the earth tremble; your roaring astounds the sun, the moon and the stars; at a sign from you the course of the wheel of Time is checked. Are you not the son of such a Brahmin—why then are you gloomy, why are you sad?

Finding that his motherland, which was within the clutches of Kali, was sinking in the ocean of cataclysm along with the Vedas and Vedanta, the Brahmin youth, who was standing on the golden shores, began to soliloquise:—

"Arouse yourself, O drooping heart. You shall have to swim in the waters of yonder ocean at the time of the cataclysm. Do not be afraid of its huge waves or be disheartened thereby. Be resolute!"

Reader, you will perhaps think me naturally to be mad. But leave the land you are accustomed to walk upon, and come once on these shores of gold. You will see here the mountainous waves of the ocean of time; you will find that your motherland, which is in the clutches of Kali, is disappearing under the limitless bottoms of the ocean at this time of cataclysm. The golden image of your

motherland is being washed far, far away by the surging waves of the ocean, and time-limbed Kali is toying with it.

Ah, the sight is too much for me. How can I make friends with this wicked person or worship him as the sovereign of my heart? But, poor as I am, and impossible as it may seem for me to enter into rivalry with him, I, this weak Brahmin, drive away from my heart this Kali who destroys Brahmins and cows. If I be too weak to fight with him alone, I shall assume a thousand forms. If I do not succeed in vanquishing him in this birth, I shall be born a thousand times over again, but drive him away I must.

HITVARTA, Sept. 9th, 1909.

The Janmashtami Holiday.

80. Adverting to the Janmashtami Holiday, the *Hitvarta* [Calcutta] of the 9th September says that the celebration of the anniversary (6th September) of Sri Krishna's birth should find a prominent place in the national celebrations, so that the principal object of Sri Krishna's incarnation may be promulgated. In explaining what is duty, to Arjuno (in the battle-field of Kurukshetra), he distinctly told his disciple, who was wavering to engage in fight with his kith and kin :—"You should not hesitate seeing it to be a part of your duty. There is nothing more beneficial to a Kshetrya than a righteous war, which has come of itself with the gates of heaven wide open. O! the son of Pritha! it is only the fortunate Kshetryas that get such a war..... If killed, you may get the heaven. If victorious, you may enjoy the kingdom of this earth. Therefore O! son of Kunti! be up, determined to fight."

So long as the Hindus followed this counsel, they had not to suffer; but the way to their prosperity was blocked on the day that they forgot the spirit of it. All the Hindus, therefore, being followers of Sri Krishna, should follow his advice; for, even if they fail, they need not despair, but continue their course, bearing in mind—

"What is attempted is never lost, even if it is not brought to completion, and there is no transgression. A partial observance of this duty saves one from a great danger."

If a man dies doing his duty which remains unfinished, he will have the satisfaction that no one will find fault with him, as having given up his duty in order to escape death.

KARMAYOGIN, Spet. 10th, 1909.

A Poem.

81. In a poem headed: "The Brahmin", the *Karmayogin* [Uttarpara] of the 10th September describes a Brahmin chanting prayers with half his body immersed in the waters of the Ganges. He finishes his prayers and reaches the bank.

He now looks up towards the sky and finds that castes, religion and everything, including the golden image of the presiding goddess of Bengal, are being washed away by the waves of eternity. He next sees in the distant horizon the shining image of *Gayatri** sinking slowly amidst the lamentations of crores of people all over the world. The Brahmin sits down and engages himself in a deep meditation; and when he opens his eyes again, he sees that a gigantic form appears from under the blue curtain of the limitless sky, with a sword in hand and vomitting forth crores and crores of suns and moons. The dark veil of cloud which has so long been enveloping the universe is torn asunder, and the dwellers of Heaven and the earth sing Vedic hymns in chorus.

*The sacred vedic verse of devotion which every Brahmin is required to recite every day.

SRI SANATAN DHARM, Sept. 7th, 1909.

Slaughter of kine on *Janmastami*.

82. Contrasting the regard in which cows and calves were held in ancient times with the state of things now obtaining when, instead of being well-fed and looked after on *Janmastami* (the birthday of god Sri Krishna) they are made victims to the knives of those monsters in human shape—the butchers, the *Sri Sanatan Dharm* [Calcutta] of the 7th September calls India a really unfortunate country.

HOWRAH HITAISHI, Sept. 11th, 1909.

The alleged attempted assault on Messrs. A. and J. Chaudhuri.

83. Referring to the attempted assault on Messrs. A. Chaudhuri and J. Chaudhuri at the Chandernagore Railway Station, the *Howrah Hitaishi* [Howrah] of the 11th September writes :—

Some of our Anglo-Indian contemporaries have published garbled accounts of the incident. We ask these journals to tell those mean-minded whites, who think that they can insult respectable Indians with impunity, that they can do so no longer. If a few Bengalis had attempted to get into

a reserved compartment occupied by Europeans, the Anglo-Indian press would have described the attempt as a political crime, and loudly called upon the Government to take repressive measures for putting it down. We ask our Anglo-Indian contemporaries to take note of the admirable self-restraint which Messrs. A. Chaudhuri and J. Chaudhuri have showed on the present occasion, and also to bear in mind that no attempt has been made to fasten any blame on the entire European community.

EKATA, Sept. 14th, 1909.

Unruly Highlanders at the Chinsura Railway Station.

84. The *Ekata* [Calcutta] of the 14th September narrates how some Highlanders were severely punished by some Indian youths for trying to force their way into a reserved railway compartment occupied by Maharaja Prodyot Kumar Tagore and Mr. A. Chaudhuri at the Chinsura station, and concludes with the remark: "As was the dog, so also was the club."

DAILY HITAVADI. Sept. 14th, 1999.

Mr. O'Donnell and the deportations.

85. The *Daily Hitavadi* [Calcutta] of the 14th September, in referring to Mr. C. J. O'Donnell's recent letter to *India* on the deportations, quotes what the *Morning Leader* has said, endorsing Mr. O'Donnell's view that all measures of conciliation will fail of effect until the deportees are released.

MIHRI-O-SUDHAKAR, Sept. 10th, 1909.

Matwalis and *wakf* proper ty.

86. A correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 10th September objects to the practice of certain *matwalis* in charge of *wakf* property of selling or letting out the same on *mukarali* tenures to the Hindus, as a result of which the purpose for which the property was made *wakf* is gradually lost sight of, and the property itself is destroyed. Gazi Dargaha, which is situated on the bank of the Ganges in the Hooghly District, is a holy place for the Mahommedans, and is famous for its being the burial place of many Mahommedan saints. A fair takes place here annually, and Mahommedans from distant parts of the country assemble here to pay respects to the shrine. About 150 bighas of land surrounding the place are given as *wakf*, from the income of which the expenses of the Darga are met. Some years ago the Lieutenant-Governor and the Divisional Commissioner visited the place and sanctioned money for renovating the broken Musjid and Dargaha and preserving the sacred place. Now it is going to be destroyed in consequence of a quarrel between the local Hindus and Mahommedans. The former Matwali Golab Rahman Sahib and Babu Monmohan Ghosh are the promoters of the quarrel. It is necessary that the Government should investigate the matter.

HINDI BANGAVASI, Sept. 13th, 1909.

General Botha declines a title.

87. Referring to General Botha's declining a title which the British Government wanted to confer on him, the *Hindi Bangavasi* [Calcutta] of the 13th September asks such of his countrymen to note this self-denial of the General as with wistful eyes look up to the Government like crows in a place of pilgrimage for getting some title.

NAYAK, Sept. 6th, 1909.

The Alipore bomb-appeal case in the High Court.

88. The *Nayak* [Calcutta] of the 6th September contains the following:—

The Bomb case is now going on in full swing. The trial has not yet ended. But Mr. Norton is not spending too many words. It is well that he should not do so; for, there is a saying "A certain person (*i.e.*, a fool) does well only so long as he says nothing."

Before he was convicted in the Bomb case, Ullaskar had been sent to jail for seven years. Considering how the case is being continually protracted, it would seem as if he will have to serve out his term of imprisonment before he is hanged. What chance, then, is there of the fulfilment of his desire to cheat the "Company" of the sentence of imprisonment by getting hanged?

DAILY HITAVADI, Sept. 10th, 1909.

The European and Anglo-Indian Defence Association and House-rents in Calcutta.

89. The *Daily Hitavadi* [Calcutta] of the 10th September writes:—

The Anglo-Indian Defence Association has of late been complaining of the rise in house-rents in Calcutta and blaming the native landlords for this. A memorial has also been submitted to the Lieutenant-Governor in this connection. But we may tell the Defence Association that the hardship due to increased rents is felt not only by Europeans,

but by natives as well. Landlords have now to pay a much higher rate of taxes to the Municipality than they used to do before, and hence they cannot help raising the rents of their houses. If the Defence Association really mean business, they should get the Government to compel mufassal zamindars to give up coming to Calcutta, and living here in rented houses. These people have no earthly reason to reside in the city, and manage to raise house-rents by increasing the demand for houses.

The Anglo-Indian Defence Association also complains of the insanitary condition of Calcutta and asks that congested *bustees* should be dismantled, and wide roads laid out. But the Municipality, while it never grudges any amount of money for adding more and more to the beauty of the European quarters, seldom cares to look after the filthy and unhealthy condition of many localities in the northern part of the city which are inhabited by natives.

Buddha relics.

90. Considering that the proposal to send the recently-discovered Buddha relics out of India has raised such a strong protest all over the country, the *Nayak* [Calcutta] of the 9th September hopes that the Government, which can possibly have no interest in sending the relics abroad, will allow them to remain in India.

NAYAK, Sept. 9th, 1909.

Mr. Lynch in Parliament.

91. Referring to the return of Mr. Lynch as a Member of Parliament, the *Dainik Chandrika* [Calcutta] of the 13th September writes :—

DAINIK CHANDRIKA, Sept. 13th, 1909.

Mr. Lynch has been returned a Member of Parliament, although only a few years ago he was convicted of high treason on account of having fought against his own country in the Boer War. But the same people who admit Mr. Lynch into the House of Commons, are eager to send Indian political offenders to damnation. These people think that if deportees such as Aswini Kumar and Krishna Kumar be admitted into the Legislative Councils, a veritable cataclysm will come upon the country. Men who are welcoming Mr. Lynch, who was sentenced to capital punishment, though he obtained a reprieve, are at the same time expressing joy at the deportation of certain Indians without trial, and Lord Morley will feel himself gratified if he can join in this mirth.

URIYA PAPERS.

The state of the Balangir High English School in Patna not satisfactory.

92. The *Uriya and Navasamvad* [Balasore] of the 1st September regrets to state that the condition of the High English School at Balangir, the head-quarters of the Patna State, is not satisfactory. The school has a boarding house attached to it and also suitable quarters for the teachers. Still, for want of interest on the part of the authorities, the institution is not prospering. It is said that the Political Agent is inclined to reduce its status to a Middle English School. The attention of the Calcutta University authorities and of the Director of Public Instruction, Bengal, is drawn to the matter at once.

URIYA AND NAVASAMVAD, Sept. 1st, 1909.

An illegality of the Balasore Municipality exposed.

93. The Balasore Municipality having taken steps to realise arrear taxes of 1908-09, the *Samvad Vahika* [Balasore] of the 2nd September observes that, as the Municipal demand is barred by limitation, it is illegal on the part of the Municipality to realise the arrear rates by issue of warrants.

SAMVAD VAHIKA, Sept. 2nd, 1909.

The policy of paying respect to public opinion highly spoken of.

94. The *Samvad Vahika* [Balasore] of the 2nd September expresses gratitude on behalf of the public to His Honour the Lieutenant-Governor of Bengal for sending back the Calcutta and Suburban Police (Amendment) Bill to the Select Committee for re-consideration in the light of the comments made by different public bodies in Bengal. This deference to public opinion has endeared His Honour's policy to the people of Bengal.

SAMVAD VAHIKA, Sept. 2nd, 1909.

The condition of roads in the Balasore Municipality.

95. The *Samvad Vahika* [Balasore] of the 2nd September is glad to find that the Balasore Municipality has begun to repair the Port road and the Kutchery road, which were so long in a neglected condition. It is not known

SAMVAD VAHIKA, Sept. 2nd, 1909.

when the repairs of other roads will be effected. The writer is of opinion that the repairs of the culverts, whose crowns have been injured, should be taken up at once, for they may prove dangerous to the passers-by, if they are permitted to remain in a neglected condition.

SAMVAD VAHIKA, Sept. 2nd, 1909.

Simultaneous Civil Service Examination in India and England approved.

96. The *Samvad Vahika* [Balasore] of the 2nd September is agreeably surprised to learn that Sir Charles Elliott, the ex-Governor of Bengal, has made the suggestion that the Civil Service Examination should be held simultaneously in India and England every year. The Civil Service will not suffer, if the system of simultaneous examination is introduced. By this means undesirable Indian students may be excluded from entering the United kingdom of Great Britain and Ireland.

NILACHAL SAMACHAR, Sept. 3rd, 1909.

The question of disposing of the holy remains of Buddha found near Peshawar.

97. Referring to the transfer of the sacred relics of Buddha discovered by diligent excavation near Peshawar to some sacred place in the Kingdom of the Buddhists, the *Nilachal Samachar* [Puri] of the 3rd September observes that, as Buddha is respected as a god by the Hindus, his remains may be permitted to remain in some holy place in India. The *Utkalbarta* [Calcutta] of the 4th September holds a similar opinion, and suggests that the holy remains may be permitted to remain where they are, and a *stupa* erected thereon at the cost of the Hindus who look upon Buddha as a demi-god.

UTKALBARTA, Sept. 4th, 1909

GARJATBASINI, sept. 4th, 1909,

The Talcher Brahmins on the path of social, educational and and religious reform.

98. The *Garjatbasini* [Talcher] of the 4th September gives the proceedings of a meeting of the Brahmins in Talcher under the presidency of Pandit Padmanabha Dikshit in which it was resolved that the marriage expenses should be cut down in various ways, that the marriageable age of the Brahmin girls should be raised, that the Brahmin boys should be compelled to read and write and that many other social abuses should be reformed. It is said that this resolution of the Brahmins in Talcher, if given effect to, will have a far-reaching consequence in reforming many social vices and abuses that have gained currency in the Talcher society, for other caste people will not be slow in following the bright example of the Brahmins in that State.

GARJATBASINI. Sept. 4th, 1909,

A proposal for a motor-car service between Sambalpur and Cuttack.

99. The *Garjatbasini* [Talcher] of the 4th September is of opinion that, as there is no chance of Sambalpur being connected with Cuttack by a Railway line, it is advisable that those two important towns in Orissa should be connected with each other by a motor-car service. An estimate of such service is given whereby it is pointed out that it will prove remumerative in the end. At present Government may show the way, leaving some Company in the future to take up the service. This is very desirable not only in the interest of administration, but also in that of the trade.

GARJATBASINI, Sept. 4th, 1909,

A proposal to reduce a rate of fine in connection with the Jajpur High English School.

100. The Head-master of the Jajpur High English School in the Cuttack district having fined its students for absence or late attendance at the rate of two annas per day, and this punishment having proved burdensome to the guardians of students concerned, the *Garjatbasini* [Talcher] of the 4th September suggests that the rate of fine should be reduced so as to make it acceptable to the guardians concerned.

SAMBALPUR HITAISINI, Sept. 4th, 1909.

Division of the Indian Army on a racial basis approved.

101. The *Sambalpur Hitaisini* [Bamra] of the 4th September is of opinion that the division of the Indian Army into the Brahmin regiment and the Kshatriya regiment has brought about harmony in feelings and motions, which were not visible before. These divisions are as good as the division of that army into the Pathan regiment, the Sikh regiment, and the Gurkha regiment. Each of these regiments has its peculiar characteristics, which should not be overlooked in any way. Great credit is therefore due to Lord Kitchener for basing his divisions of the Indian Army on a natural racial basis, which will prove effective and satisfactory in the end.

102. The *Utkalbarta* [Calcutta] of the 4th September is sorry to point out that a large number of counterfeit coins are in circulation in the bazars. This leads to a great deal of trouble in ordinary business. Innocent persons, who receive these coins without suspicion in the ordinary course of business, are put to great difficulty when their counterfeit nature is brought to notice.

Circulation of counterfeit coins in the bazars a source of trouble to innocent persons.

UTKALBARTA, Sept. 4th, 1909.

103. The *Utkalbarta* [Calcutta] of the 4th September gives an account of the way in which Uriya passengers are turned out of the benches of a railway carriage by the haughty demand of Bengali passengers, who want to monopolise the same. The Bengalis, who believe themselves to be more civilised than the Uriyas, look down with contempt on the latter with whomthey cannot sit on the same bench. The more outspoken and the more presumptuous of the Bengali Babus find it difficult to restrain their hatred which makes itself known in various ways. In many instances, the Uriyas are compelled to sit on the wooden floor, making over their seats on the benches to their more fortunate and valorous brethern, the Bengali passengers. The writer therefore suggests that, as the Railway Company derives a good income from the Uriya passengers, steps should be taken to reserve a certain number of carriages for the Uriyas, wherein Bengali passengers may not be permitted to travel. The matter is an important one to attract the attention of the Railway authorities.

Bengali and Uriya passengers at loggerheads in railway carriages.

UTKALBARTA, Sept. 4th, 1909.

104. After quoting the remarks which Mr. Shaw, the Principal of the Ravenshaw College, and Mr. MacLean, the Inspector of Schools, Orissa Division, have made in the visitors' book of the Ravenshaw Girls' School, Cuttack, the *Utkaldipika* [Cuttack] of the 4th September goes on to observe that the institution under Miss Das has prospered well and is now in a satisfactory condition. The institution now stands in need of additional accommodation, which is no doubt a costly business in so far as its financial state is concerned. No doubt attempts will be made to raise subscriptions from the public, but it is hoped that Government will be liberal in dealing with this institution.

A liberal financial policy recommended for adoption by Government in connection with its dealing with the Ravenshaw Girl's School.

UTKALDIPIKA, Sept. 4th, 1909.

105. Referring to the election of a Chairman and a Vice-Chairman for the Sudder Local Board, Cuttack, the *Utkaldipika* [Cuttack] of the 4th September goes on to observe that the members of the Local Board were guided more by party than by public considerations in giving their votes for the two candidates—Babu Mayadhar Das, an Uriya Pleader, and Babu Nemai Charan Mitra, a Bengali Pleader. The result was that the Bengali candidate got a larger number of votes and was elected as Chairman. The same party feeling was noticeable in the case of the election of the Vice-Chairman. Of the candidates, Babu Bana Behari Palit and Babu Dharmananda Patnaik, the latter succeeded in securing a larger number of votes and was elected Vice-Chairman. The writer hopes that the members will give up party considerations and be guided by public considerations only. People will never learn local self-government, if Uriyas pull the string in one way and the Bengalis in the other.

Members of the Cuttack Sudder Local Board swayed by party feeling in the election of their Chairman and Vice-Chairman.

UTKALDIPIKA, Sept. 4th, 1909.

106. Referring to the detention of Uriya pilgrims at a station near Godavari, on the ground that they were plague-infected, the *Utkaldipika* [Cuttack] of the 4th September observes that this unjust detention was very hard in the case of those pilgrims who proceeded to Godavari from Puri. There is no plague in Orissa. Puri is also free from it. The Uriya pilgrims should not have been treated in this way near Godavari.

Unjust detention of Uriya pilgrims near Godavari.

UTKALDIPIKA, Sept. 4th, 1909.

107. The *Nilachal Samachar* [Puri] of the 3rd September states that 24 women and one man were crossing the Baradia river in a village canoe which was overturned in the middle of the river, thereby throwing the passengers into the water. The man saved his life by swimming. The whereabouts of the women are unknown. They seem to have been all drowned.

A boat overturned in the Baradia river.

NILACHAL SAMACHAR, Sept. 3rd, 1909.

NILACHAL SAMACHAR, Sept. 3rd, 1909.

A meeting to found a public library in Puri.

108. The *Nilachal Samachar* [Puri] of the 3rd September states that a meeting was held in the Puri Zilla School under the presidency of the District Magistrate, with a view to collect funds for the foundation of a public library in the Puri town. The gentlemen present exhibited great interest in the proceedings that were marked with pathos and zeal. It was settled that the library when founded would go by the name of "Clarke Library."

GARJATBASINI, Sept. 4th, 1909.

Sanitation of the Talcher town improved.

109. The *Garjatbasini* [Talcher] of the 4th September thanks the Chief of that State for improving the sanitation of the Talcher town by removing all manner of filth from the banks of the Brahmani on which the town is situated. A road has been constructed along the bank of the river lined by a row of trees. A walk on the road both in the morning and evening is not only pleasant, but salutary.

GARJATBASINI, Sept. 4th, 1909.

Food-stuffs in Talcher.

110. The *Garjatbasini* [Talcher] of the 4th September states that the food-stuffs are cheaper in Talcher, and that the prospects of the crops are good, and the State is free from diseases.

UTKALBARTA, Sept. 4th, 1909.

Small-pox in Kendrapara.

111. The *Utkalbarta* [Calcutta] of the 4th September states that small-pox prevails in the Kendrapara subdivision of the Cuttack district.

UTKALDIPIKA, Sept. 4th, 1909.

An anniversary meeting of the Central Utkal Young Men's Association.

112. In giving an account of the proceedings of the second anniversary of the Central Utkal Young Men's Association, which was celebrated in the Cuttack town Library Hall under the presidency of Mr. Shaw, the Principal of the Ravenshaw College, the *Utkaldipika* [Cuttack] of the 4th September observes that Mr. Shaw has been using his influence and persuasive control over the students of the College with great success. The writer agrees with Mr. Shaw in the latter's statement that the aim and object of the Association should be rather educative than active. It should supplement the education which the students receive at College, and should endeavour to fill up the many gaps that Collegiate courses of study must necessarily leave. The meeting thanked those members of the Association who had done useful services in connection with the famine that had ruled in Kendrapara and Jajpur in 1907. The meeting was attended by about 400 members, most of whom were students.

UTKALDIPIKA, Sept. 4th, 1909.

The celebration of the *Jhulan* festival in Cuttack.

113. The *Utkaldipika* [Cuttack] of the 4th September states that the *Jhulan* festival passed off quietly and successfully in Cuttack, and that the number of visitors at the Gopalji temple was very large. The weather was favourable.

RAJENDRA CHANDRA SASTRI,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 18th September, 1909.

B. S. Press—18-9-1909—215X—97—J. A. M. and others.

[CONFIDENTIAL. No. 38 of 1909.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 18th September 1909.

CONTENTS.

	Page.
List of native-owned English newspapers received and dealt with by the Bengal Special Branch ...	401
I.—FOREIGN POLITICS.	
Nil.	
II.—HOME ADMINISTRATION.	
(a)—Police—	
The Government Resolution on the Annual Report of the Bengal Police	403
The Government Resolution on the working of the Police Department	*ib.*
The Government and the Police	*ib.*
The Government of Bengal on the police and the relations between the police and the public ...	404
Co-operation	*ib.*
Police in Bengal	*ib.*
The case of Gulab Bano	405
The Bengal Police	*ib.*
The Police painted by their Chief	*ib.*
(b)—Working of the Courts—	
The District Magistrate of Purnea	406
Supersession of the Punjab Chief Court ...	*ib.*
(c)—Jails—	
Nil.	
(d)—Education—	
Nil.	
(e)—Local Self-Government and Municipal Administration—	
Nil.	
(f)—Questions affecting the land—	
Nil.	
(g)—Railways and Communications, including Canals and Irrigation—	
Nil.	
(h)—General—	
Co-operation of India and other countries ...	407
A public meeting in Bombay	*ib.*
A philanthropist on death penalty	*ib.*
Habitual criminals in India	408
The Reform Scheme and the Regulations ...	*ib.*
III.—LEGISLATION.	
Nil.	
IV.—NATIVE STATES.	
Nil.	
V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
Scourges of India. Popular view	408
VI.—MISCELLANEOUS.	
The Bengal Provincial Conference	408
Bengal Provincial Conference—the speeches of the President and the Chairman of the Reception Committee	409
The Bengal Provincial Conference	*ib.*
A man and a Maharajah	*ib.*

LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE BENGAL SPECIAL BRANCH.

[*As it stood on 1st January 1909.*]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta ...	Daily ...	K. P. Chatterji, age 45, Brahmin ...	4,000
2	"Behar Herald" ...	Patna ...	Weekly ...	Monmatha Nath Dey, age 40, Pleader of Bankipore.	500
3	"Behares"	Bankipore ...	Bi-weekly ...	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta ...	Daily ...	S. N. Banerji, Kali Prasana Sen, age 38, and Kali Nath Roy.	6,000
5	"Bihar"	Patna ...	Weekly ...	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 35, Kayastha.	750
6	"Hindoo Patriot" ...	Calcutta ...	Daily ...	Srish Chandra Sarbadhikari, age 40, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
7	"Indian Empire" ...	Ditto ...	Weekly ...	Kesab Chandra Banerjee, B.A., age 45, Brahmin, and Panchanon Mazumdar, age 35, Hindu Baidya.	1,500
8	"Indian Mirror" ...	Ditto ...	Daily ...	Rai Norendra Nath Sen Bahadur, age 60, Head of the Mahabodi Society.	1,000
9	"Indian Nation" ...	Ditto ...	Weekly ...	N. N. Ghose, age 58, Bar-at-Law ...	500
10	"Indian Tit-Bits" ...	Ditto ...	Do. ...	Satis Ch. Mukerjee *alias* M. Suttie, age 27, Brahmin.	300
11	"Kayestha Messenger"	Gaya ...	Do. ...	Jugal Kishore, age 36, Kayastha ...	500
12	"Moslem Chronicle" ...	Calcutta ...	Do. ...	Abdul Hamid, B.A., age 37, Muhammadan.	700
13	"Mussalman" ...	Ditto ..	Do. ...	A. Rasul and M. Rahman, Muhammadans	500
14	"Reis and Rayyet" ...	Ditto ...	Do. ...	Jogesh Chandra Dutt, age 58, a Calcutta house-owner.	500
15	"Star of Utkal" ...	Cuttack ...	Do. ...	Kherode Ch. Roy Chowdhry, age 68, retired Head-master of a Government College.	400
16	"Telegraph" ...	Calcutta ...	Do. ...	Satyendra Nath Bose, B.A., age 31 ...	3,000

ADDITIONS TO THE LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS.

1	"Day's News" ...	Calcutta ...	Daily ...	Babu Premananda Bharati, age 50, Hindu.	500
2	"Karmayogin" ...	Ditto ...	Weekly ...	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
3	"National Daily" ...	Ditto ...	Daily ...	Babu Premananda Bharati, age 50, Hindu	500

II.—Home Administration.

(*a*)—*Police.*

AMRITA BAZAR PATRIKA, 9th Sept. 1909.

The Government Resolution on the Annual Report of the Bengal Police.

852. The *Amrita Bazar Patrika* states that the Resolution of the Bengal Government on the Annual Report on Police administration in the province during last year is a document especially noticeable as every prominent point put forward in it in favour of the force runs counter to public opinion and sentiment. It is disappointing that all that has been urged with reiterated emphasis by the public organs in the Press and by the public representatives in the council or on the platform, as to the reprehensible police ways and practices which stand in the way of the public co-operating with them, is utterly ignored in the Resolution. The people have been crying themselves hoarse in drawing attention to such reckless goings on of the police as have caused the present feverish disquiet uneasiness and alarm. In spite of this there is not a word in the Resolution indicating that the ceaseless wailings of the people have had the slightest effect. On the other hand, the people are solemnly reproached for not co-operating with the police, while the latter have been effusively thanked for their grand work and the manifold successes achieved by them, though the people held back from co-operating with them and regarded them with suspicion. The journal expresses surprise that after successive proofs of the proneness of the police to drive absolutely guiltless people to the gallows—not to speak of fastening comparatively less heinous offences on innocent individuals—the authorities should expect and exhort the people to co-operate with the police. How can the people, except men of the type of ordinary approvers, help the police in this sort of work? According to the Resolution the people know who are the criminals, but are in such terror of retaliation on the part of the latter that they would not help the police to hunt them up. This is an absolutely baseless hypothesis for explaining the inefficiency of the police. The public is as much in the dark as to the cause of criminal outbursts, and the perpetrators of crime, as the authorities, and it is unfair to blame them for their helplessness. The long and short of it all is that the police are not to be held answerable for all their excesses and irregularities, which the people are crying out against, while the latter are to be blamed for not co-operating with them.

AMRITA BAZAR PATRIKA, 10th Sept. 1909.

The Government Resolution on the working of the Police Department.

853. The *Amrita Bazar Patrika* states that in the Resolution Government has taken no notice of the serious specific imputations concerning police actions in the judicial records, nor has it considered it worth its while to give any weight to the earnest representations of the people regarding police excesses and irregularities, showing how the police were practically the authors of the prevailing unrest. What it has done is to condense the report submitted by the Inspector-General of Police and to publish it in the "Gazette" as a Resolution on the administration of the police. The Resolution is consequently nothing but the reproduction, on a small scale of the picture of the police painted by themselves. No wonder the people are put far in the back-ground while the police, stand out in full relief in the foreground.

BENGALEE, 10th Sept. 1909.

The Government and the police.

854. Commenting on the Government Resolution on the administration of the police in Bengal, the *Bengalee* does not dispute the statement that "the greatest difficulty in the way of the police is the reluctance of the people to co-operate with them in the detection of crime." It is perfectly true that there has been a very considerable measure of estrangement between the authorities and the people owing to the policy of the last few years. The partition of Bengal is at the root of this estrangement, and the feeling has been accentuated by the deportation and other measures of a highly reactionary and repressive policy.

But it is in connection with the police that the feeling of estrangement is most manifest, the people feeling rightly or wrongly, that the police are in many instances the authors of their troubles. It is against human nature to co-operate with a body whose achievements have created a sense of indignation in the popular mind. Although the police are the countrymen of the people, they are all in subordinate positions, and as they must get on in life, they try to please their superior officers by recourse, as in the Midnapore case, to most unscrupulous means. In the present situation, with the memory of the work of the police fresh in the public mind and with the Government according them a full measure of support, the public feeling is one of absolute refusal to co-operate with them. The journal regrets that it should be so, but it feels bound to say that in the present circumstances it is inevitable.

INDIAN MIRROR, 10th Sept. 1909.

The Government of Bengal on the police and the relations between the police and the public.

855. Commenting on the Administration Report of the Bengal Police for 1908, the *Indian Mirror*, while admitting a lack of co-operation between the police and the public, states that the chief reason, apparently, is that the prevailing police methods require to be considerably improved before they can be expected to inspire the fullest measure of public confidence. What is really needed is a reconstruction of the police system. Enormous powers are already given to the police, but the safeguards against the abuse of those powers are far from adequate. It is, therefore, obvious that so long as the police system itself is not reformed, the spirit of aloofness, of which the Government of Bengal complains, will prevail; and Government is right in saying that "so long as this spirit prevails, it is hopeless to expect that police work will attain to the same level of efficiency as it has reached in other countries."

NATIONAL DAILY, 11th Sept. 1909.

Co-operation.

856. Commenting on the Government Resolution on Police Administration in Bengal, the *National Daily* says it is hardly worth while complaining of the total absence of the spirit of co-operation, when it is a notorious fact that the police have, throughout the campaign against sedition, been the masters of the situation, the consequence being that public spirit could not grow up in the country. The Government cannot expect respectable persons to act as spies or give false information and evidence at the instigation of the police. How can the people co-operate with the latter when they themselves are in mortal dread of being made victims of police machinations? The police are all-powerful in India and are protected by the higher authorities from being exposed to shame and humiliation. Co-operation is only possible when power is equally divided between the police and the people.

BENGALEE, 12th Sept. 1909.

Police in Bengal.

857. The *Bengalee* has often failed to reconcile many visual facts with facts forged in the laboratory of the Government Secretariat, and has been amazed at the difference. It perceives the police in one colour if it looks through plain spectacles, and in quite a different colour if it looks at them through spectacles furnished by the Secretariat. A fact is, however, an actuality, a truth, and unvarnished truth will always stand bold and clear, however cleverly one may try to obscure it. In the Bengal Police Administration Report His Honour has nothing but words of praise and approval for the police. But the way in which they have exercised their detective and preventive capacity is easily shown by facts. There has been an increase of crime under almost every count, and the number of detections and convictions disproportionately small. The punishment meted out to Police officers is another index of diminishing honesty and efficiency, and judging from the large number of judicial and departmental punishments it is difficult to arrive at a different conclusion. If public opinion is any test of the quality of the police force in this country, it will refuse to endorse the observations of His Honour. They know by bitter experience where the shoe pinches and no amount of official white washing will obscure the real character of the police in this country. The dishonesty and inefficiency of the police in the Bengal are now a matter of history which will record the judgments in Bighati dacoity and the Midnapore conspiracy cases. These judgments cannot be revised or reversed by Secretariat trials. These and many other minor cases of police oppression and conspiracy have failed to establish public sympathy and love. The journal has often wondered how a reformed police can be guilty of such

atrocious conduct, as in the two cases referred to above, and of such inefficiency as is disclosed in the report of 1908. A reformed police exists only in the imagination of the officials, and the police have not yet arrived at that stage of improvement where their conduct can be reconciled with the high eulogy that is commonly bestowed on them in the face of prononuced public opinion to the contrary.

The case of Gulab Bano.

858. With reference to the case of Gulab Bano, or the Attock Police Torture case, the *Amrita Bazar Patrika* observes that while the Resolution of the Punjab Government defending the police doings in the Ferozepur case was astounding, its Resolution in favour of the police in the Attock case is simply staggering. These cases teach a terrible lesson. If a wrong course is once taken every succeeding step will make it worse and worse. This is the irrevocable law in the moral Government of the world, and is as true of individuals as of administrations. Its working is plainly seen in the first erroneous step taken in the unnecessary institution of an executive enquiry in connection with the Midnapore affair, followed by the open justification of the police, in the teeth of the highest judicial pronouncement, in the Ferozepur case, succeeded by the far more flagrant championing of the police cause, in opposition to the clearly expressed views of the highest judicial tribunal, in the Attock case, each instance being more pronounced than the preceding one. The prestige of the Chief Court might suffer, but the prestige of the police was indubitably enhanced, which was essential in view of the situation in India. In the case of Gulab Bano, although the Chief Court declared there was reason to suspect that the allegations made by her of ill-treatment of the most revolting kind at the hands of the police, were true, and the fact of the injury, was undeniable, the Local Government has sought to rehabilitate the police by saying that the woman inflicted self-torture, or got a friend to torture her, in order to support a charge against the police.

AMRITA BAZAR PATRIKA, 13th Sept. 1909.

The Bengal Police.

859. The *Indian Empire* declares the Local Government Resolution on the working of the Bengal Police during the past year deserves the serious attention of the public owing to the attempts made by Government to whitewash the police. The mention of the Midnapore case in the Resolution in support of the theory of conspiracy against Government, shows that, though the evidence as to the finding of the bombs and to the existence of a conspiracy was not above suspicion, the authorities are not by any means of the same opinion, and that they are still scenting danger where none exists. There is absolutely no justification for the authorities to continue in the belief that the public are reluctant to co-operate with the police in the detection of crime. The police are the guardians of public peace and of the persons and purses of the people. Such being the case, it can never be to the interests of the latter to throw obstacles in the way of the former or neglect to help them in the detection of crime and pursuit of criminals. But how can the public be expected to help the police when the latter make it a point to concoct evidence, harass innocent people, and seek to encompass their ruin. The only effect of this public certificate from the ruler of the province will be to make them still more irresponsible and irrepressible. It is not the public who can restrain the police or punish them when they are in error. That duty devolves on the Lieutenant-Governor; and when His Honour publicly praises the police for the panic they have created by their unjustifiable proceedings, they are apt to become high-handed and inimical to the best interests of the people who, in their turn, are likely to lose heart and give themselves up to despair.

INDIAN EMPIRE, 14th Sept. 1909.

The Police painted by their Chief.

860. Continuing its comment on the Government Resolution on last year's police administration, the *Amrita Bazar Patrika* observes that during the year the police succeeded in establishing something like a reign of terror in the Province. The well-founded nature of the people's complaints and imputations was proved incontrovertibly by the decisions of the High Court in a succession of memorable cases which had shaken society to its depths and the after-effects of which have not worn off yet. The people, therefore, naturally expected that in reviewing the year's work of the police, the Government would not take them at their own valuation. But the

AMRITA BAZAR PATRIKA, 15th Sept. 1909.

Resolution has dashed their hopes to the ground. Thus Government has shown itself determined to accept without the slightest question all that the head of the police has asserted in favour of his department. What the people strongly object to is that he should have resorted to a common and well-known trick to throw his police into such resplendent relief, viz., laying on the darker shades too thick on the background of the people. He was welcome to draw from reality as much as he liked. The people would not have had any ground for complaint however ugly the realistic picture might have been. But he has frequently drawn from imagination, and considering the momentous consequences that must attend on his presentment of the situation, this kind of drawing freely on imagination cannot be too much deplored. The Inspector-General's narrative would tend to show that "murderous outrages with explosives and firearms and dacoities with violence" were so ripe in Bengal to-day that it was all that the devoted and valiant police could do to prevent the country relapsing into the swelter of pre-British anarchy. To make the Manicktollah campaign—a solitary plot involving a few nameless youths and others—and two or three murders and murderous assaults in a population of 70 millions, the basis of a charge against the whole educated community can hardly be called right or fair. The only educated gentleman whom the police sought to connect with the affair was Babu Arabinda Ghose. But all their gigantic efforts to prove his complicity failed. The police took it into their heads to prove an organised seditious conspiracy at Midnapore, but they failed ignominiously in their attempt. It was demonstrated on the other hand, that if there was conspiracy, it was not of the people against the local authorities, but the other way about. In the pursuit of political pirates, the police raided, at all hours of the day and night, hundreds of houses, of rich and poor alike, in all parts of the province to bring to light lurking seditious machinations. But their quests, terrifying though they were to in-offensive and law-abiding people, ended as a rule only in the discovery of horse's eggs, large and small. And no other result was possible, as the colossal confederacy of political criminals in Bengal existed only in the imagination of the police. It has been judicially proved, again and again, that the police were answerable for almost the whole of the mischief, and is it not an unparalleled display of brass on the part of the authors of the evil to turn round on the people, the victims of their blunders and wrong-doings, and seek to fasten the responsibility for it on them ?

(*b*)—*Working of the Courts.*

BENGALEE, 9th Sept. 1909.

The District Magistrate of Purnea.

861. The *Bengalee* considers it a disagreeable duty to have to criticise adversly the personal conduct of a Government officer in his relation to a particular community. At the same time the public interests forces the paper to call attention to the remarks made by a correspondent who informs them that Mr. Vernède, the District Magistrate of Purnea, has commenced a sort of crusade against the Bengalees of Purnea, and whose public utterances are calculated to bring them into contempt and create bad feeling between them and the Beharis. A District Officer, living in a mixed community of Hindus and Mussalmans, Bengalis and Beharis, should not be permitted to have his likes and dislikes or express them in this contemptuous fashion.

BENGALEE, 14th Sept, 1909.

Supersession of the Punjab Chief Court.

862. Commenting on the Resolution of the Punjab Government reversing the judgment of the Chief Court in the police torture case, the *Bengalee* declares that the action of the Government is subversive of the spirit and traditions of British institutions, which are the foundations of the Indian system; and introduces into India the pernicious French system of "administrative law" which definitely restricts the powers of the judicial authorities in respect of any act done by a Government official. The rule of law is the most precious right of the British citizen and the Indians are proud to inherit that right from their rulers. But the rude shock which has been given to that right by the unwise action of the Punjab Government will have the effect of transferring the omnipotence of the law from the Bench to the Police. His

Honour by reviewing the judgment of the Chief Court has not only transgressed the rule of law, but has practically superseded the highest law Court in his province. The decision, affecting as it does the dignity of the law and the reverence of the Courts, is specially unfortunate at a time when the country is passing through a phase of official lawlessness. It will deprive the Courts of the little vestige of control which they possess over the whims and antics of the subordinate executive.

(h)—General.

863. With reference to the recent Government Resolution complaining of the lack of honest workers, the *Bengalee* declares that co-operation cannot grow out of distrust and isolation. The past policy of the Government has been characterised by these two foibles; and assuming that a new leaf has been turned over in that respect, it will take many years to undo the mischief that has already been done. It is evident from the facilities which are afforded to agricultural associations in Germany that the German Government is inspired by a strong and genuine desire for the development of agricultural co-operation and it is needless to draw the moral from the chronic and doleful complaint of the Government of India about want of funds and public co-operation in respect of beneficial schemes of reform. The journal says, without fear of contradiction, that funds are not wanting in the Government treasuries, only they require to be judiciously directed. To what use, for instance, does the Government propose to devote the General Provident Fund deposits? They can be very profitably utilised for the benefit of the masses. But will the Government do so? The people have recently been treated to a very free use of the word co-operation, but the journal confesses it has never been able to appreciate its significance in view of the prevailing temper of Government officers. A change for the better has undoubtedly come over the highest ranks of the service, but it will take long before the same spirit permeates the subordinate ranks. It is hoped that the influences at the top will filter down to the bottom, but before this can take place, the temper of the Civil Service must undergo a change.

BENGALEE, 9th Sept. 1909.

Co-operation in India and other countries.

864. The *Bengalee* is glad to learn that a public meeting is to be held in Bombay to consider the status of British Indians in the Transvaal, notwithstanding the fact that the Bombay Government set its face against the meeting and prohibited the Sheriff from convening it. This is as it should be. It is monstrous that any Government should seek to interfere with the legitimate expression of public opinion, when there is every element of assurance that the meeting is likely to be conducted in a peaceful and orderly manner. It is feared that Government is becoming nervous about public meetings and is beginning to show a measure of solicitude and anxiety about them which is utterly uncalled for and is a sign of weakness. The citizens of Bombay owed it to themselves in vindication of their self-respect to hold their meeting, and the journal congratulates them on this decision. Official interference with public demonstrations of a peaceful character has the effect of making the Government unpopular and stiffening the popular determination to hold the demonstrations. Good comes out of evil, and the ensuing Town Hall meeting at Bombay will not only be a protest against the treatment of the Indians in the Transvaal, but will also imply a remonstrance addressed to the Government for its uncalled-for interference with a public movement.

BENGALEE, 9th Sept. 1909.

A public meeting in Bombay.

865. Commenting on Hypatia Bradlaugh Bonner's pamphlet on "death penalty," setting forth her objections to capital punishment, the *Amrita Bazar Patrika* says Indians have a special objection to this sort of punishment, because in India there is very little trial by jury, the administration of justice being practically in the hands of aliens, and because the prosecution has advantages which the defence does not enjoy. Trial by jury did exist in the country, but efforts were made to abolish it. As a matter of fact, certain powers of the juries have been curtailed, without any reason being assigned

AMRITA BAZAR PATRIKA, 9th Sept. 1909.

A philanthropist on death penalty.

for this retrograde step. Englishmen are said to be enlightened and Russians half-civilized. There is no doubt that the former are one of the most civilized races in the world; how then can their leading men sanction the death penalty. Let the *domes* refuse to perform their ordinary functions; let the British Judge refuse to award the highest punishment. If such Judges cannot be found here, let the rulers reprieve all criminals condemned to death, except those who commit political crimes.

BENGALEE, 15th Sept. 1909.

Habitual criminals in India.

866. Considering that a good deal is being said about co-operation between Government and the people, the *Bengalee* is of opinion that the treatment of habitual criminals can be made the occasion for co-operation and with the best results. The prevention of crime being an object with which the welfare of society is closely bound up, Government should not leave it solely in the hands of the police, but seek to secure the assistance of the leaders of the people. If in England popular support is necessary for the solution of this question, how much more important it is to secure such assistance in India, where there is an utter absence of mutual sympathy between the police and the people. There is no lack of philanthropic gentlemen in this country, who would gladly help the Government in the matter, if they are asked to do so. The police may perhaps grumble at outside interference, but the Government is not the friend of the police but of the people, and the protector of society, and even of its enemies, the criminal classes.

BENGALEE, 15th Sept. 1909.

The Reform Scheme and the Regulations.

867. Learning that official delegates from the various Provinces are to proceed to Simla next week to discuss the proposals in connection with the Reform Scheme, the *Bengalee* enquires whether officials alone are interested in the matter and not the people. Is this the foretaste of the popular regime which the Reform Scheme and the Regulations are to inaugurate? The reply may possibly be that the popular consultations have preceded the official confabulation which is now to take place. In Bengal there has been no popular consultation of any kind. The journal has made enquiries on the subject and challenges contradiction. Less than half-a-dozen leading zamindars have been consulted about representation affecting their class. But the great body of the middle class, whose co-operation alone can make the experiment a success, have been totally ignored. Of course the Muhammadan community have been consulted again and again. But the class, which in point of intellectual ability, public spirit, and capacity for organization, yields to no other section of the community, have not been deemed fit to be taken into confidence in a matter, in respect of which their knowledge and experience is unique.

V.—Prospects of the Crops and Condition of the People.

AMRITA BAZAR PATRIKA, 10th Sept. 1909.

Scourges of India. Popular view.

868. The *Amrita Bazar Patrika* observes that although the unsatisfactory financial condition of the Government of India has not enabled it to wholly carry out the recommendations of the Plague Commission of 1900, it is quite evident that its intention was—and possibly it has not been given up—to appoint a large number of men in the Sanitary Department. Fit officers are, no doubt, required to administer the sanitary measures. What is feared, however, is that considering the slender resources likely to be available for these purposes, the greater portion of the funds may not be swallowed up in meeting the establishment charges—funds which may be better utilised in fighting the well-known causes of malaria, cholera, etc.

VI.—Miscellaneous.

BENGALEE, 8th Sept. 1909.

The Bengal Provincial Conference.

869. The *Bengalee* observes that as the interest of the conference centered round the question of the partition and the *swadeshi* movement, had Lord Morley been present he would have realised the intense feeling which the partition of Bengal still continues to excite. The conference, amidst the

utmost enthusiasm, declined to accept the partition as a settled fact, urged the people to continue the agitation against it and renewed the *swadeshi* vow—the whole house standing. The journal asks whether it is wise to allow this unrest to continue when it can be allayed by a partial modification of the partition.

Bengal Provincial Conference—the speeches of the President and the Chairman of the Reception Committee.

INDIAN MIRROR, 8th Sept. 1909.

870. Referring to the proceedings of the Bengal Provincial Conference, the *Indian Mirror* regrets to learn that the advice of Babu Bipin Behari Mitter that students should not be allowed to mix in politics and the sound observations of Babu Baikunta Nath Sen regarding the *swadeshi* movement, evoked disorderly interruptions from a portion of the audience. It is evident that the forces of disorder and violence, which have already done so much to hamper the progress of the country, are still rampant in the land. It is a pity that no public meeting can be held now-a-days without the exponents of extremism attempting to interfere with the proceedings. The state of things is serious, and the journal thinks it is essential that the moderate party should lose no time in asserting themselves over the party whose teachings and doings have already resulted in serious consequences. The time has come when the whole body of the moderates should rise to a man to protest against the machinations of the malcontents whose sole aim appears to be to do the utmost mischief to the cause of national progress.

The Bengal Provincial Conference.

HINDOO PATRIOT, 9th Sept. 1909.

871. The *Hindoo Patriot* regrets that the moderate leaders who were present at the conference should have yielded to the dictates of the nationalist party. They had had ample opportunity to anticipate and understand the strength and attitude of the nationalists. The ovation given to Mr. Arabinda Ghose was a sufficient indication of the rampant influence which the nationalists commanded at the meeting and which they intended to use to their advantage. After all, there need be no further disguise of the fact that the so-called moderates are now thoroughly identified with the boycott movement and could, for various reasons, be better styled as extremists in disguise. The consequence of this injudicions act will be that the rulers will place the moderates and extremists under the same category, and no blame would attach to them if they believe, after the recent events at the conference, that the difference between the moderation of the party led by Babu Surendra Nath Banerjee, and the theory of the extremists, is as between Tweedledum and Tweedledee. Nothing could be more deplorable than the defiant attitude shown to the Chairman of the Reception Committee when, in his address, he pointed out the undesirability of students mixing up in politics. The speech met with a response of hisses which only an unruly audience can be capable of.

A man and a Maharaja.

BENGALEE, 15th Sept. 1909.

872. "Ajax" writing to the *Bengalee* considers it curious that shortly after certain Maharajas visit Simla, they should write to the *Times* to notify their loyalty and abhorrence of crime, etc. The writer suggests that these letters are written for purposes of advertisement, and that the *Times* should charge its noble correspondents so much per line and insert the letter in its advertisement columns, an additional charge being made for editorial comment. He declares the "snobbery" of it all is disgusting. Why do these nobles go to Simla and why are the Indian public bothered with particulars of their arrivals and departures as if they were Harley's Comets? It may be asked "what are these Maharajas to do except make themselves pleasant to the powers that be?" But why should not they first of all try to make themselves useful? He thanks God there is at least one Maharaja, whom the Simla tribe of correspondents don't know and cannot worry—the Gaekwar of Baroda. A man who thinks for himself, writes his own letters and speeches, and in everything he does is his own plain honest, manly self.

G. C. DENHAM,

Special Asst. to the Deputy Inspr.-Genl. of Police, Bengal.

OFFICE OF THE BENGAL SPECIAL BRANCH,
7, KYD STREET,
The 18th September 1909.

B. S. Press—20-9-1909—217x—95—E. G.